EX BIBLIOTHECA
Collegii St. F. Xaverii.

Sect 051
Lib W81
Vol 19-20 Cop 1
Acces 22810

SECT. B SHELF

WOODSTOCK LETTERS

VOL. XX., No. 3.

ALASKA.

A Letter from Fr. Judge to Fr. Cataldo.

HOLY CROSS MISSION,
KOZYREVSKY, ALASKA, June 19, 1891.

REV. AND DEAR FR. SUPERIOR,
P. C.

I should have begun my letter before this, but I can truly say I have not had five minutes to spare since I arrived here last year. There is always so much to be done and so little time to do it in, although I make my days as long as possible, often from 5 A. M. to 12 P. M. This has been a very happy year for me. I reached the Mission on the 16th of September, and found there Fathers Tosi, our Superior, and Robaut, who left for Nulato, two hundred miles up the Yukon, the next day: also two brothers, and three Sisters of St. Ann, and fifty children. The Mission is located on the right (west) bank of the Yukon, about four hundred miles from the coast, on a level piece of land about a quarter of a mile wide, with high mountains to the west and north. Both the mountains and the plain are covered with thick woods of spruce, birch and cottonwood. We have cleared about ten acres. When I came we had only a log house 20 by 30 feet, one story and a half high, the upper part very low and the lower part only 7 feet high. The lower floor was divided into six rooms, two for the fathers, one for

kitchen, one for chapel, one for dining-room, etc., and one for the Indians, and up stairs the two brothers and thirteen larger boys slept, and there also we kept our provisions. The chapel had large doors so that for Mass, catechism, etc., we could make the chapel, dining-room and Indian room into one; and often we had more than eighty persons in it. It was small but very warm; it never froze in my room, except two nights when the thermometer was 52° below zero, and we did not keep fire at night. Our log houses are ten times as warm and comfortable as your house at Desmet.

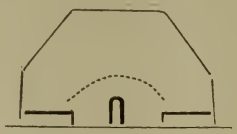
On the 6th of March we moved into our new house, a fine log house 46 by 24 feet, one and a half stories, but the upper part is high and nearly as good as if it were two full stories. On the first floor we have five good rooms and a large kitchen and an Indian room, and up stairs a room for the brothers and a fine dormitory for the boys; we have twenty-three now. The old house has been turned into a church and although we have not taken out the upper floor yet, it makes a very good chapel. Thanks to the generosity of the people in Washington and the fathers in San Francisco we are able to have things in good order. I papered the sanctuary and painted the altar white, and with some fine altar cloths and ten large silver candlesticks and some flowers, all which were given to me in San Francisco, I can make the altar look well. The body of the church is whitewashed and the windows painted like the chapel at Desmet, only I made the centre panes red so as to form a cross.

The sisters' house and school is 75 by 20 feet and we have the logs ready for an addition of 30 feet more. We have also a good shop, small storehouses, stable, etc., so we are very well fixed here now. The school is a great success, we have 51 children now; one left and another died lately, which made 53; we can have as many as we can take. I think they beat any you have in the Mountains, both for learning and piety; none of them have been here more than two years and most of them only one, and yet they speak English exclusively, for we do not allow them to speak a single word of Indian except in catechism in the church for the benefit of the people. But in school they have catechism in English, and all the children except two make their confession in English. All those (white men) who come here from time to time are surprised and greatly pleased to hear the children speaking English like white children. And for piety, they could hardly be better; about a dozen have made their first Communion, and nearly every night some

of the boys come to my room to go to confession. One of the girls died on the 2d of June, of a kind of asthma; she was only about ten or eleven years old, and yet her courage, patience and resignation surprised every one that saw her. Fr. Tosi gave her first Communion as Viaticum about ten days before she died, and from that time she was most anxious to die, so as to be with little Jesus. I spoke to her one day when she was suffering very much, and she said: "I think all the time of Jesus, Mary and Joseph, and I say a little prayer, and then I am happy." She never gave way under her sufferings, which were great, because she wanted to be more like our Lord. I never saw so great virtue in one so young, and she continued in those beautiful dispositions to the end. I gave her holy Communion at 4 o'clock in the afternoon, which she received with great devotion and died at 9 o'clock the same evening, conscious to the end. The first fruit of the school!

From Christmas until April I had from twenty to thirty children from the village, to whom I taught the catechism and a little English for two or three hours every morning. Before Christmas we could not get them, because the Russian priest had paid the doctors (medicine men) to speak against us, and if possible to get the Indians to drive us away, but little by little they found out how false was all the Russian priest said, and at Christmas they began to come to Mass in good numbers and let the children come to catechism. We can do very little with the old people here at this village; they are more animal-like than either those of the coast or those higher up the river. But we can by degrees do much, I believe, with the children and young people. On the 10th of February I started to visit the villages on the Shagaluk River, which empties into the Yukon about three miles below us. The weather was clear and the thermometer 10° below zero, just what we like best for travelling. I had a boy for interpreter and an Indian to help with the sleigh. We had seven dogs and as the sleigh was heavy we went only 15 miles to an empty barrabora, where we stopped for the night. Next morning I said Mass, took breakfast and started soon. We met some Indians with three sleighs and gave them part of our load, and at 3 o'clock we arrived at a log house owned by an Indian where we stayed for the night. After supper I spoke to the Indians (10 or 12) and in the morning I said Mass and gave some instruction, and after breakfast we started for the first village; at 12 o'clock we stopped at a barrabora belonging to the father of one of our children, where we made tea and cooked some fish for dinner. At 4 o'clock we reached

the village and took up our abode in the cacino, which, as you may know, is a large room from 20 to 40 feet square, from 12 to 20 feet high, in this shape



with a shelf about 3 feet high and 2 or 2 feet 6 inches wide, running all around. On this shelf the men sit and sleep, and the women when they are allowed in, sit on the floor, generally under the shelf. There is a window in the centre of the roof about 3 feet square, made of seal bladder or something of the kind. The door is under the shelf, and consists of a mat or skin over a hole about 3 feet high and 1 foot 6 inches wide, which leads into a passage of the same size from 6 to 12 or more feet long. The floor is sometimes made of wood and sometimes of clay, and, when of wood, the centre is movable, because once a day they make a large fire just under the window, which warms the walls and everthing so thoroughly that even in very cold weather it remains comfortable for 24 hours. When they make the fire, all go out except those who wish to take a sweat bath; as soon as the fire is out they close the window, and the cacino remains very hot for a long time. The men spend most of their time during winter in the cacino; they work there, making sleighs, snow-shoes, etc., and their wives or children bring them their meals, which they take sitting on the shelf, while their wives sit on the floor ready to wait on them. The barraboras are made the same as the cacinos only the shelf is much lower, about as high as a chair, and about 6 feet wide, so that a man can sleep on it with his head to the wall and his feet towards the centre of the room. Both the cacinos and barraboras are made of logs and covered with earth; they generally sink them three or four feet below the surface of the ground. They are not at all uncomfortable, and are palaces compared to the wigwams of the Mountain Indians. There is plenty of light and seldom any bad smell; the most disagreeable part for me is the door-way; you have to crawl on your hands and knees through that long hole, for you can hardly call it a passage.

To return to my trip. When I got to the cacino I found all the Indians sitting around as quiet as mice and saw they had their spirit sticks up. These consist of four sticks as high as a man, painted different colors with feathers stuck

into them; they place the sticks one at each end of the cacino and one at each side, and while they are there no one can speak loud or do any work. They firmly believe that these sticks have power to kill them or to give them whatever they want. So as soon as I had taken my supper I began to speak to them and tried to show them how foolish it was to believe a piece of stick could do them good or hurt them; and I tried to get them to give me permission to break them up. The young men were willing and gave me permission, but when I went to do it, two old women began to cry out, "our souls are in those sticks, and if you break them we will all die," and one or two old women jumped up and grabbed the sticks. I could not prevail on them to break the sticks, but they promised never to put them in the cacino again. I stayed there two days teaching the children the prayers and catechism. I baptized three infants and one old woman who had never been baptized, and heard the confession of her husband whom I baptized conditionally and then married them. Their daughter is at the school; they did not belong to that village but lived alone and seemed to be good people. I was just in time, for the old man died suddenly a few days after. Many others wanted to be married, etc., but I refused to do anything for them until they broke up the sticks. After two days I went to the second village about ten miles from the first. This is a very small village; its people are very good and have no medicine men and no sticks. I stayed four days there, teaching, etc., all the time. I baptized one infant and baptized, *sub conditione*, twenty-eight after they had made their confession, and married one pair. I also taught them how to know the days of the week, so they could keep Sunday and Friday. I did it in this way, and they liked it. I took a piece of board and cut it out and marked it thus: the

triangle I told them was for God's day, or the first day; then two holes for the second day, three for the third, four for the fourth, five for the fifth, and a fish for Friday, and seven holes for Saturday. I met one of them several weeks after I left there, and he had a small one nicely made to carry in his pocket, and had the pin in the right hole. I forgot to say I put a pin which they should move one hole downwards every day until they got to the bottom, and then jump to the top again. It is sad to see how the Russian priests have been here for fifty years baptizing the children when they go round once a year, and have not taught them a single prayer, or removed one of their superstitions, or taught them to know Sunday or Friday. In fact, I noticed last summer while at St. Michael's that the old priest does not keep Friday himself, and yet I believe his church is very strict about it. Then I went to the third village about six miles up the river, the Shagaluk. As soon as I got there, they told me there was a man very sick at the next village only two miles further, so I went there at once and found an old man very sick and who had never been baptized. I gave him some medicine and prepared him and his wife for baptism and then returned to the third village and taught the children and spoke to the grown people. Next morning after breakfast I went to see the sick man and found him very low, so I baptized him and his wife, married them and gave him Extreme Unction. There was no time to lose, for he died in less than an hour after I finished. I stayed only two days at the third village because like at the first they refused to break up the sticks. While there I baptized one infant, two young men, and one young woman, all belonging to the second village, and married two of them.

Then I went over to the fourth village where the man had died and as I saw they were not well disposed I did not try to have him buried in a Christian manner. They had already placed the body in the cacino in a sitting posture on the floor with a dish of fish and a can of water beside it, and the women and children were sitting around looking at it. But the great time was at night; they keep the body four days and every night they burn a dim light before it and all the women sit around on the floor in a circle and behind them the children stand shaking themselves from side to side, and up and down; behind them again the young men stand and beat sticks together and sing ya! ya! as hard as they can until they are so hot and tired that they have to sit down, and then others take their place; and they keep that up all night. The old men sit on the shelf and look on. In the midst of that performance I fixed my bed in one corner of

the shelf and turned in ; and although I woke up very often I got enough sleep. I shall not soon forget that night, and I think a New York paper would like to have a photograph of the scene. Next day I started for the next village, as the children were too tired and sleepy to be taught, after being up all night. I promised to return after the funeral was over. We started at 8.30, took dinner on the road and reached the first village on the Calchine river at 5 o'clock, about 40 miles. I stayed there four days teaching catechism and the prayers, but could not do much with the old people, who all believe in the sticks and have many other superstitions, and are completely in the power of their doctors. After this I returned to the fourth village on the Shagaluk ; but as I found that the doctors had by their talking disposed the people not to listen to me, and as they refused to make fire in the cacino when I wanted, I stayed only one day and then started across to Anvik on the Yukon where there is an Episcopalian minister, Mr. Chapman ; it is about 50 miles from the other and towards home. When we got to Anvik I did not go to the house of the minister but to the cacino. While I was at breakfast Mr. Chapman came in to get some Indians to work for him, and was surprised to see me there. I had already said Mass and had a good congregation—they dont care much for the minister, and very few go to church on Sunday. This is one of the largest villages on the river and it makes me feel badly to see it in the hands of the Protestants; there are about 300 Indians. Father Robaut was there before the minister, but while Father Tosi was down in San Francisco he got discouraged and came down here. I hope to go there frequently next year and do not think Mr. Chapman will prevent me from making most of them Catholics. It is only 35 miles from here ; there is another village halfway. I told the Indians I did not stay at Mr. Chapman's house because I did not want them to think that I approved of his religious teaching, and they were pleased that I stayed with them. But I told them I would go to see him so that he would not be angry with them. So I went over (he lives on the opposite side of the river from the village) and took dinner with him and a Mr. Cherry, a secular who came up with us on the steamer last summer. They were very kind and wished me to stay there, as they sometimes stay at our place, but I told them plainly I could not for fear the Indians might think I approved of their religious teaching, which, as they knew, I could not in conscience do. They expressed themselves pleased with my frankness and were no less kind than before. As I had not consulted Fr. Superior before starting, not knowing that

I would go there, I stayed only one day, not wishing to make open war with the minister without Fr. Tosi's approval.

From Anvik we came to Bona Zela, a small village 20 miles from here, and when I got there I found they were anxiously looking for me, as some Indians had come over from the second village on the Shagaluk, where I baptized and married them all, and prepared them to follow their example. I stayed there three days and baptized three infants and also sixteen grown persons, *sub conditione*, after they had made their confessions, and married several. From there I returned home, March 6. Thus ended my first trip, my first experience in travelling with dogs and I was surprised to see how much they could do. Our sleighs are about 10 feet long and 1 foot 6 inches wide; the sides are about 14 feet high and made of strings of skin; they carry 400 or 500 pounds, and we sit on top when the road is good. When I started I had about 400 pounds and only seven dogs; afterwards I bought four more which made a good team. I said Mass every morning, except one, while I was away, and missed it then only because I wanted to start early. I did not think one could do so much good who knew so little of the language; I knew the prayers and catechism and some hymns, and kept teaching them all the time. This pleased them, for the Russian priest never teaches them anything, but simply baptizes the children, preaches a little and then goes away, never staying more than one day in a village. I do not fear the Russian priest; the doctors and medicine men are our greatest obstacle.

On the 12th of March, Fr. Tosi started for the coast where FF. Treca and Muset are, not less than 500 miles from here; he went to see them and tried to find a good place for a school; he travelled more than a thousand miles and got back on the 20th of April; he got to their place on Good Friday. He had to hurry back because there was danger of the ice breaking on the rivers, which are our principal roads. My trip was only 200 miles in all and never more than one day's journey without stopping, but Fr. Tosi's was eight or nine days on a stretch, which is very tiresome especially in the spring when we have to travel all night, because the days are too warm and the snow too soft. Fr. Muset paid us a visit after Christmas; he was making a trip of the coast and when he found himself within 200 miles of us he could not resist the temptation to come.

Now about the weather; I have been most agreeably surprised. I don't think I ever saw so much bright sunshine in one year anywhere else. They say it has been an unusually fine year. Now the days are 24 hours long, the sun

never goes down, or as I might say it rises before it sets. There is a mountain north of us and the sun just passes behind it. We had a beautiful rainbow last night about 10 o'clock. From the 1st of May to the middle of August there is no night. And in winter the shortest days are light from 9 to 3 o'clock, and the moon is so very bright that we can travel as well as in the day time. I expected to suffer very much, especially from cold feet, but I never suffered so little; we have boots made of seal skin in which we put a handful of straw and then wrap our feet in a piece of blanket over the stockings, or a pair of German stockings instead of a blanket, and you never feel the cold, unless you let them get wet. So that we suffer far less from the cold here than you do, because our houses and our dresses are both made especially for severe cold, and yours are not. The following is the average temperature for each month, taken at 5 o'clock in the morning; it generally rises from 10 to 20 degrees during the day: July, 52°, August, 45°, September 40°, October, 27°, November, 4°.45 , December, — 11°.40 , January, — 8°, March, 13°.15 , April, 19°, May, 30°, June, 50°. All Fahrenheit, and where I put the *minus sign*, I mean below zero. The coldest spell was from the 6th to the 26th of December. On December 10, it was—50°, and on the 11th—52°, and for one week it did not go above—30° at any time. I do not know why it is, but we do not feel the cold here as you do; perhaps it is that it is always clear when it is cold—as soon as it clouds up, it becomes mild. The fact is we do not mind zero here any more than you do freezing point, 32°.

Our garden promises well. They had only a few potatoes last year, from which they got about two bushels, which we kept for seed and from which we hope to get a good crop; we had a good lot of cabbage and turnips last year and I think we shall have as much as we want this year. We had spinach a week ago, also radishes. We also have pears and beets and carrots this year. The cattle were a failure, not on account of the cold, I think, but chiefly because Fr. Tosi did not expect them. Fr. Robaut wrote without telling him; he spoke of trying one cow but did not know it had been ordered. The stable was not finished until near the end of October so that either their legs got frozen or they had some disease; their legs got stiff so that they could not stand and we had to kill one steer, one cow and the bull at different times. The second cow died with calf about the end of March. The second steer and the goats are in good condition; we had all the hay they needed but could not

save them. From the 1st of May to the 1st of October they can have all the grass they need. The voyage up is very hard on them.

We had a very happy Christmas; we used the new house, which had no partitions in it yet, for a church. With the figures they gave me at Spokane, I made a very nice crib, and with evergreens made the church look quite Christmas-like. Fr. Tosi sang midnight Mass. At 9 o'clock we baptized *sub conditione* thirty-four children of the school, who had been baptized by the Russian priest, and one Indian man who is working for us. After the baptism I sang high Mass, which was over at 1 o'clock. At 2 o'clock we had Benediction; about sixty Indians from the village came to Mass and Benediction. Such was my first Christmas here, a truly happy one. The snow was all gone by the first of May, and the river broke on the 13th. The Company's steamer came up on the 22nd, and Fr. Tosi went on it to Nulato. He returned and brought Fr. Ragaru with him to stay here while we are at St. Michael's; he wants me to go to help with the provisions. We got the first salmon, 32 pounds, on June 10; they average from 25 to 50 pounds.

On the Steamer Yukon, going to St. Michael's.

June 27, 1891.

The Company's steamer which went up on May 22nd, came down this morning at 4 o'clock. This is the time we have our commencement for the school, because all the traders come on their way to St. Michael's. It was a beautiful, bright morning, and now at 4 o'clock the sun is as high here as it is with you at 9 o'clock. As soon as I was dressed I went down to the steamer and invited all the traders and some other white men to come up and see the school. They all came except two ministers, Mr. Chapman and Mr. Wallace. By that time the children were all dressed and looked very well. The boys have nice suits made in the States and the girls very nice dresses made by the sisters. The order was as follows: a welcome-song by all the children; then a little play by the girls. Then the boys came in as a company of soldiers with a U. S. flag and wooden guns. After drilling for a little while, they sang a song. Then three boys spoke pieces and all sang; three more boys spoke and all sang another song once more. Then they marched out, and as they went the girls marched in and performed exercises, after which all sang "The Star Span-

gled Banner." Then each class gave a specimen of spelling and reading. One class spelled the names of all the States of the Union; then some boys went to the black board. All did very well and pleased every one. After it was over the doctor of the Government Survey party, who was there, took photographs of the children and the houses.

Fr. Tosi and Br. Cunningham left the Mission about ten days ago in a sail-boat to go down to where we left our steamer for the winter and take her to St. Michael's. Mr. Greenfield who is engaged in taking the census, and who came this spring by way of Juno, came down on the steamer and brought four letters; two for Fr. Tosi, one of which bears the stamp of St. Ignatius's College, March 15, 1891. I will take them to him. The other two were for the sisters; one from their sisters in Juno, giving the names of three sisters to come up this year, as they say, with Fr. Barnum. It was good news for the sisters to know for certain that some are coming this year; and I am not less pleased to hear that Fr. Barnum is on the way at last.

Mr. Greenfield, who is an Episcopalian, was very much pleased with what he saw at the school, and says he will publish an account of it in the papers when he goes back to California. He said to me: "I was born and brought up in Mr. Chapman's church, but I cannot help saying they know nothing about how to manage a mission. You are the only ones who are doing anything for the Indians." Even Mr. Jackson, who makes such fine reports about the school at Sitka, in truth is doing nothing. The laundry, the shoe shop and the carpenter shop, about which he talks so much, are actually doing nothing. Mr. Bancroff, the chief census-taker for Alaska, visited the school last winter when Jackson was away, and did not tell them who he was, but looked at everything and asked what was being done, as if he were an ordinary traveller, and they told him plainly they were doing nothing.

Mr. Greenfield tells me the census will show about 30,000 Indians in the Territory; and I believe the whites will very soon begin to settle here. We do not put much trust in the census reports, as we know how they are taken.

It would be very good, I think, if we could have one or two scholastics for the boys; everything is as regular now at the school as in any of your missions, and he would be equal to a father, because it takes a good deal of my time to attend to them, and I hope by this time next year we shall have another school somewhere. I don't think there is any more danger for scholastics here than in any other mission. Fr. Tosi told me he intended to ask for scholastics.

St. Michael's, July 2, 1891.

Fr. Superior and I arrived here yesterday and found the *St. Paul* already in. The new sisters and Fr. Barnum were still on the *St. Paul.* She cannot come to the wharf but lies about two miles out, and the passengers and freight are brought in by the small steamers. They came ashore soon after we arrived. The Company gave the sisters two rooms in one of their houses, and Fr. Tosi, Fr. Treca, Fr. Barnum, Bros. Cunningham, Power and myself are quartered in two tents. Fr. Barnum delighted all on the steamer with his pleasant manners, great general knowledge and pleasing conversation. The Captain took a great liking to him, and the Company's head man, who came up with him congratulated Fr. Tosi on getting such a man. I am sure he will do much good here. I think it would be good to ask the Mother General, who, I am told, intends to send three more sisters next year, to send English-speaking sisters if possible, as it makes a good impression on those who visit the schools to hear them speak English. It is likely, we will get another cow and a bull from one of the traders, in payment for his boy who has been at the school this year; if so we may succeed in getting a herd yet. As far as I know we are all in good health; those on the coast have a much harder life than we have on the river. They had no game this year, nothing but fish, fish, fish. We had an abundance of rabbits and chickens, and at Nulato they had all the deer they wanted. I think I have said enough, so I will stop. Humbly recommending myself to your prayers,

I am your humble servant in Christ,

WM. H. JUDGE.

For the following letter, dated several days later, we are indebted to the Rev. C. J. Judge, S. S. of St. Charles's College.

We are living in tents: Fathers Tosi, Barnum and I have one and Father Treca and two brothers have another. Father Barnum brought a nine foot American flag which we put in front of our tent last night, with a string of Chinese lanterns. The Government Survey party who came down last year too late for the steamer and had to winter here, have a house and a tent near ours and have two flags up. The Company also have one on their storehouse, and the four small steamers in the bay and the *St. Paul* from San

Francisco are all flying their colors, so you see we have some Fourth of July here too; besides, the Survey party fired a salute of ten guns in the morning, and the Company fired ten at noon.

Letter from Fr. Barnum to Fr. Richards.

OFF NUNIVAK, June 26, 1891.

My Dear Fr. Richards,

P. C.

I send you, according to promise, my first batch of notes. This is a long journey, our detour to Nushagak makes it a good round-three thousand miles. God has blessed us with marvellous weather. To-day we are off Nunivak Island, and now all our talk is about landing. The captain has been most agreeable to us, but he has a very poor opinion of the other "missionaries." He has been on this route for some eighteen years and, so he says, the entire *posse* have passed through his hands. He is an ardent admirer of Fr. Tosi. A priest of Ours coming this way is sure to meet with the greatest attention from him. One of the sisters got a little tiny wild goose at Nushagak and she has devoted herself to its care. She has had it for five days and the little thing seems to get along very well. You would be delighted to witness the mirages up here. At Nushagak we had the inverted image of a ship. It is clear all night at this season and it is hard to tell when to turn in. We took four head of cattle from Unalaska, and I will be glad when we get them ashore, as cattle suffer so much at sea. We expected to meet the *Bear* Revenue Cutter here, but she did not come. Unalaska is a great place for codfish and so I got some salted and brought them along. We could catch them from the deck of the vessel. I was provided with lines and it afforded a little recreation to the sisters. We did not hear the "Wolf's long howl on Unalaska's shore," but we were entertained by the cheerful uproar of a large flock of ravens. These are the scavengers of the settlement, and great lovers of clams. They dig clams and carry them up in the air and let them drop on the rocks. Then they swoop down to eat them. As they have not been trained to the *meum et tuum*, there is an immense amount of stealing and consequently of fighting continually going on.

June 27.—Early this morning at 2 A. M. we saw a glorious sunrise; we were just off the coast of St. Lawrence Island and hope to be at St. Michael's to-morrow morning.

June 28.—At about 6.30 we were off St. Michael's; there is no night at all. Fr. Tosi came off in the first boat. All are well. We are camping ashore and cannot start for a fortnight. I am to go down in the *Delta* to Cape Vancouver, which is considered the "Siberia" of the Mission.

Farewell; love to all.

Your devoted Brother in Christ.

F. BARNUM.

FR. BARNUM'S NOTES OF HIS JOURNEY TO ALASKA.

The Journey.—There are two companies interested in Alaskan affairs, whose headquarters are in San Francisco. The first is the North American Commercial Co., and they are the lessees of the Seal Islands. They send their steamers to Unalaska also, but they have no station on the mainland. The other is known as the Alaska Commercial Co.; this Company had the Seal Islands during the past term of twenty years, but did not renew their contract. They have trading posts all over western Alaska. It is upon the vessels of this Company that our fathers travel.

The steamer *St. Paul* which makes the journey is a small ship of 600 tons, rigged as a barkentine. She is what sailors term a "wet boat," that is, she constantly takes in water over her deck, and rolls dreadfully. Her average speed is eight knots an hour, which is very slow. However, her owners consult economy rather than speed and there is no need of haste. Sometimes it takes fourteen days to reach Unalaska and she seldom makes it under twelve. Our trip was an exceptional one; she made the run in ten days, as we had favorable winds and a smooth sea all the way. It was declared the best passage in sixteen years. We shall try to describe it for the readers of the WOODSTOCK LETTERS.

Promptly at ten o'clock on Thursday morning, June 4, we left the dock and steamed down the superb harbor and out through the Golden Gate. At Point Reyes (the Sandy Hook of San Francisco), we discharged the pilot and hauled down the flag and our journey across the broad Pacific began. The ship's course was west-northwest, and the distance to Unalaska was 2100 miles, across a lonely portion of the ocean, for from the close of the second day we never saw a sail. The *St. Paul* is not a tourist vessel and her passengers are always missionaries or employees of the Company. We had eleven passengers in all, classified as follows, nine clerical persons and two laymen. Of the former, our party had the majority; the three sisters,

Bro. Power and myself. Then there was the president of the Moravian Mission Board, a boy and a young woman of the Swedish Evangelical Church, and a Broad Church Anglican minister. The Moravian said he was a bishop and we all called him "bishop" accordingly. He proved to be an agreeable companion and kept a discreet silence upon all religious topics. The Swedes were simple creatures from Iowa and seemed to have no idea of where they were going or of what they were to do. The Anglican was a very social and pleasant gentleman but with no settled "views."

Arrival at Unalaska.—On Sunday, June 14, we were on the *qui vive* looking for the great peak of Shishaldin, 8950 feet above the sea. At two o'clock we sighted the land and made for the Akontán Pass. This pass is 30 miles long and winds around the great volcano of Akontán which is generally smoking. As we came out of the pass we had our first view of the expanse of Behring Sea[1] and the ship then headed for the harbor of Unalaska. Our good fortune followed us all the way, for we had a clear afternoon and were able to come directly into the harbor. In a few hours we were fast to the dock, and the first and longest part of our journey was safely accomplished.

Our arrival is one of the great events of the year, and all the *elite* gathered on the wharf to greet us. The settlement is not very large, the natives only number 84, half breeds and whites swell the total to about 200 souls. The Alaska Commercial Co. have their main distributing depot here. There is also a U. S. Custom House and a Greek church. The Greek priest was absent, having gone on a visit to Attoo, the last island of the group, 800 miles away.

Our first Mass.—After our arrival I asked Captain Erskine if he would kindly obtain for us the use of a room ashore for a short time on the following morning. He replied that he would make it his duty to see to it at once, and when he returned to the ship he brought me a key and pointed out a little building which he said was at our disposal. Early the next morning, June 15, we went ashore, delighted at the prospect of having Mass. Bro. Power carried the mission case which had been presented to us by our New York benefactress, Mrs. McGinnis. A few steps brought us to the building which was the clubroom of the agency and furnished with a billiard table. The sisters soon arranged

[1] Behring sea is a very shallow body of water; a vessel can anchor anywhere. After leaving Unalaska and during the journey to Nushagak, as well as from Nushagak to St. Michael's, in sailor's parlance, we were constantly swinging the lead. Every two hours the engines were eased up in order to sound. There is a strong current which sets northward and carries all the icebergs up into the Artic. It is a question for the scientist to explain what

the little altar and I said Mass. On our return to the ship for breakfast I was rather surprised to find that most of the "Sky-pilots" were somewhat disappointed at not having had the chance to assist at Mass, the "bishop" particularly so, as he had risen earlier than usual with a view of availing himself of the chance.

The Greek priests at Unalaska and at Nushagak are not native Russians, but Creoles, hence they have no influence whatever. Moreover, they drink terribly. At Nunivak, the priest came on board to bring his little granddaughter, whom he intended to place in the Methodist school at Unalaska. The agent had urged him to send the poor little creature to our school at Kozyrevsky and he was very much inclined to do so, the only objection was that he was to be retired next year on a pension, and that he could not get his grandchild back without the long delay, caused by the yearly visit to St. Michael's. At Nushagak the Moravians have one of the famous "non-sectarian" Government schools. He had tried to put the child with them on condition that she could come home on Saturday to return on Monday, but they would not agree to this reasonable desire. A priest is addressed as "Batushka" and I endeavored to say a few words to him, but I made a mistake and called him Baboushka which is the equivalent of our word granny or grandmother. He was sufficiently sober to stiffen up and get on his dignity, for it made the bystanders roar. However, I corrected myself right off, and managed to say very brokenly "American school no good for little girl" and "his Reverence" immediately became very affable, and when he found that I was a Batushka Remski, he proposed drinks.

Bishop Vladimir.—The bishop who has jurisdiction over all the members of "the Orthodox Church" in Alaska, resides in San Francisco, and is known as Bishop Vladimir. At present he is in very hot water on account of two law suits. One is a charge of embezzlement and the other a slander suit. Furthermore the Russian Benevolent Society and the bishop are waging a bitter warfare. The Society knowing that the bishop was to visit Alaska this season, drew up a circular in which the bishop was openly accused of many very grave charges and all the members of the Orthodox Church were warned to disregard the bishop as he had been recalled by the Holy Synod, to refuse to con-

becomes of the continual increase of ice up there. The temperature of the ocean falls steadily on the journey. The engineer's log has the daily observation. At San Francisco it was 54° and to-day, off Nunivak Island, June 27, it is 38°.

tribute any funds, and the circular ended with a burst of red fire exhorting them not to be afraid of him or to allow him to frighten them. These circulars were addressed to all the Russian settlements in Alaska. The bishop was to come up with us on the *St. Paul*, but the other company who have the Seal Islands, sent a steamer, the *Farrallon* two weeks before the *St. Paul* and the bishop went up on her. He arrived at the Seal Islands and collected $4800 and returned on the same boat. We arrived at Unalaska on the afternoon of the 14th and found that the *Farrallon* had left there the same day at sunrise. I had the opportunity of seeing a copy of the famous circular through the kindness of Mr. Petroff; strange to say it was printed in English.

The predecessor of Vladimir committed suicide by jumping off the steamer *St. Paul* while up in Norton Sound. The body was brought to Unalaska and buried on the right of the entrance of the church. The Alaska Commercial Company erected a marble tombstone with a long Russian inscription on one side and the English translation on the other. I visited the Russian Church at Unalaska; it was beautifully clean and has four or five large bells. Bells play a most important part in Russian services and I expected of course to see them, but was surprised to find such large ones. Were the priests here Russians, they would be better able to protect their people, but as they are mostly Aleut Creoles they are naturally timid and no match for the myrmidons of Dr. Jackson.

Unalaska is a place where the whaling fleet stops. It is impossible to convey an adequate description of the excesses which arise from allowing the crews of these vessels their liberty here. In regard to drunkenness, the natives are allowed only one pound of sugar and a certain allowance of hops per week. They save up enough to make an intoxicating drink called *Kwass*, which is a Russian beverage formed by fermenting flour and water by the aid of sugar and hops. The Alaska Commercial Company do all in their power to prevent this "moonshine" business; hence the custom of allowing only a small quantity of sugar and hops per week.

The Arrival.—About 7 A. M. we reached the anchorage of St. Michael's. As soon as we stopped, a boat came off and there was great excitement among our party wondering who would be here to meet us. As the boat drew near we saw Fr. Tosi, and soon he was on board. We were delighted to hear that all were well. He was much pleased to find our party on board. The next day a little steamer came in

from the Yukon, and among her passengers were FF. Judge and Stephen. Our three sisters were very happy to meet their Superior and the quartette were lodged in one of the rooms of the agency. Our next surprise was the arrival of Fr. Treca. He came up in a bidarrá from Cape Vancouver, a journey of twenty-one days. He was half starved and had been living on putrid fish. When he reached our tent his exhaustion was so great after his journey of 500 miles along the sea coast that I felt alarmed. A bidarrá [1] is an open canoe made of walrus hide.

St. Michael's is on an island in Norton Sound. It is a journey of 80 miles along the sea coast to the northern mouth of the Yukon. Many think that it is a river post. Were the mouth of the Yukon surveyed and the channel found, the steamer would cease visiting St. Michael's entirely, and it would be far more convenient for everybody. After our arrival we had to work on our freight, dividing it up between our missions. Fr. Tosi bought a little stern-wheel steamer, 14 tons, which is used to tow barges and to run on the river. Then we have three little barges for freight. Bro. Power who came up with me is to be the engineer; I arranged to get his license from the U. S. Custom House in San Francisco.

For the next two weeks we have to camp on the shore here. There are about two dozen tents erected around the agency. Most of them are occupied by traders and miners. On the 4th of July every one who had a flag hoisted it. We had a fine one which I brought up with me. Then I strung up six large Chinese lanterns in front of our tent so that it looked like a Mongolian laundry. It is bright daylight all night long at present, so it was hard to decide on the moment of dawn; consequently they blazed away on two little cannons long before the actual 4th. The dogs here are terrific fighters; they have to be kept chained to prevent them from killing each other; when they fight it is always to the death. As they are very valuable, whenever there is a fight, whoever happens to be near rushes up and clubs the combatants till they separate. These Arctic dogs do not bark, but they constantly howl; they have the most mournful long-drawn howl, which prevents any one from sleeping. They are fed only every second or even third day,

[1] The famous skin-boats of the natives are called bidarkas. A bidarka, pronounced exactly like buy-darker, has a circular opening or hatch in which the native sits and rows with a double bladed paddle. The largest sized bidarka has three hatches. Their other style of boat is entirely open and is called bidarrá, pronounced buydarráh with a strong accent on the last syllable. To bale out their boats they carry a fusiform wooden tube which they use like a pipette, sucking up the water into it.

and then each dog gets a small piece of salmon; during the winter when they are working they receive a salmon every night. Seven, nine, or eleven dogs form a team; the leader does not pull, but is tied by a cord and serves to guide the rest. Sometimes the team indulge in a general fight and it will take a half-hour to get them untangled. Whenever two teams meet there is a fight, and on entering every village several fights invariably occur. The dogs do not molest persons, but will not show any affection even to their masters.

All the talk here is about seals and poachers. The remedy now is too late and the most experienced say that the poor seals are doomed. The poachers, and there are hundreds of them, watch all the passes in the Aleutian chain to shoot the seals. To get one seal out of seven killed is considered good luck, so you can see the terrible waste. Furthermore, all these are females and with young, so one seal caught means thirteen lost. As the seals are so harrassed on their way to their breeding ground thousands get lost and never find their way to the islands. It is estimated that five millions are destroyed by the poachers. As seals form the staple food of the Aleuts, these poor folks are the greatest sufferers from this iniquity. Last year the Fur Company got only 21,000; the year before they got 100,000. So the fur seal will become like the buffalo, an almost extinct race.

It may be well, in conclusion, to give you a short sketch of

The Jesuit Missions on the Yukon.

During the past six years the fathers of the Society of Jesus have been laboring in this dreary region of the Far North. They went thither with the zealous Archbishop Seghers when that noble-hearted herald of the Cross fell beneath the assassin's bullet in his lonely camp by the frozen river. The settlement where our chief mission, "Holy Cross," is situated, is known as *Kozyrevsky* (v sounds like f). It was named from a trader there in early times. Mr. Petroff told me that the name has no meaning. The above is the correct spelling. Some maps have it Leatherville, but Mr. Petroff asserts that the word has to be strained very much to make it sound as the Russian word for leather. It is on the right bank of the Yukon.[1] Here the Superior of the Mission, Rev. Paschal Tosi, S. J., has erected a neat

[1] The word Kwickpack, meaning great river, is the Eskimo name of the Yukon, and not a distinct river, as some maps erroneously represent it. The word Yukon is Athabaskan.

little church, residence and boarding-school. All of these buildings were constructed in most part by the fathers themselves. Fifty little Indian children attend the school and are taught by the Sisters of St. Anne.

At Nulato, further up the river, there is the second mission station. The third is situated on Cape Vancouver. This promontory extends into Behring Sea, and is about midway between the mouth of the Yukon and that of the Kuskokvim. This region is entirely destitute of trees, and the fathers have to depend upon driftwood for fuel.

Once a year the Alaska Commercial Co. sends a vessel to St. Michael's on Norton Sound. This annual steamer is the sole means which the fathers have for communicating with civilization. The steamer arrives usually in the early part of July, and is met by some of the missionaries, who come down for the mail and supplies. The father from Cape Vancouver has to make a journey around the coast, in a frail canoe of walrus-hide, called here a bidarrá. This trip requires generally three or four weeks, and is attended with much risk and exposure.

The fathers find that the Innuit are remarkably intelligent, docile, eager to learn, and when once their confidence is won they are most faithful. One great obstacle is the pernicious influence exercised by the Shamáns or medicine men. Thus far the number baptized amounts to six or seven hundred; the exact figures cannot be given in this article owing to the immense distance between the missions. All mail intended for the missionaries should be addressed to the care of the Alaska Commercial Co., San Francisco, Cal., as there are no post offices in this region.

A Letter from Fr. Treca to Fr. Cataldo.

TUNUNAGANUT, CAPE VANCOUVER,
June 6, 1891.

Since my last letter, I have but little news to communicate, shut in, as we are, in our small corner. Last Friday we received the visit of Fr. Tosi; he remained with us till the 9th of April, and it is through him, that I have sent my first letter, not knowing whether another occasion of writing would present itself. I wrote the second letter, being on the point of departing again for St. Michael's. This year I will make my voyage after the Indian fashion, in a little boat made of skin; perhaps I shall have the good fortune of meeting the steamer on the Yukon; but I don't think that,

after all its experience of last year, it will venture out here again.

On Easter we had a feast here, but not so complete as we desired; the reason is that our Indians begin to come in large numbers only towards the middle of March, and the time is too short to prepare those who do not know anything about religion. We admitted to holy Communion on Easter day those only who had made their first Communion the preceding year, and postponed the remainder, in order to give them the necessary instruction. On the same day the communicants received the scapular and the beads. On the first Sunday after Easter, we administered six baptisms. The month of April was spent in the ordinary ministry—in teaching the prayers in common and instructing the people. We availed ourselves of the month of May (during which time the Indians are very numerous here) to instruct and prepare them more thoroughly. Every day there is public Mass and every evening Benediction with a catechetical instruction.

A metrical version in Indian of the whole Christian doctrine, composed of sixteen couplets, offers to all those who have the good will to learn it, the necessary knowledge to be good Christians. We announced to them that all who would learn the song together with the prayers would receive a prize. Towards the end of May, a thorough examination enabled us to distribute to twenty-four children and adults premiums highly appreciated by the Indians, and these afforded them decent clothing to come to church—calico, handkerchiefs, blue trousers and blue coats—all costing about 10 dollars. Those who were unable to answer sufficiently well were put off to a later time. On the last day of May, we had the closing exercises of the month of Mary, together with some first Communions. In the afternoon we had six baptisms of adults; they were admitted only after satisfactory answers in the examination. This method of teaching Christian doctrine by songs has this advantage that it affords the adults great facility to remember what otherwise, through their dulness, they would be unable to learn. The children learn the air and the words very quickly; they repeat them in their homes, and the result is that the other members of the family finally know them too. Each couplet is for the missionary a subject for instruction, so that those who attend faithfully can be instructed in eight or fifteen days. This method is also the more useful for the reason that the Indians never remain a long time in the same place; and during the fishing season, it is very hard to assemble them, for during that time,

their life is a very hard one, and we have to accommodate ourselves to their necessities. In March and April, they go on the ice, hunting after seal; they take their sled with them, together with their little boat, advance to those parts of the sea where the water is free, and spend there days and nights, waiting for the seal; their small boat of skin is their dwelling during that time. The beginning of May is generally marked by the coming of wild geese; the children who are not yet able to hunt the seal (it is only when they are sixteen years of age that they are supposed to be able) hunt the aforesaid birds. This is for us the time of fresh meat of which we are generally deprived from the middle of September till the beginning of May. During winter, there is little game and fresh fish along the coast. This year, nevertheless, we have had something unusual—a sufficient number of rabbits to have fresh meat till the arrival of wild geese and ducks. The deer come about the 15th of May when the children at once go out hunting. This year, on the 20th of May, the passage of herring took place and as they pass only during a few days, there was no time to lose; our merchant filled fourteen boats. Then begins the work for the women—cleaning the fish, scraping them and drying them for winter or putting them in barrels and covering them with seal-oil. This is their work day and night; in fact at that time of the year, there is no night. After a while, the sardines and the codfish will pass also, but at some distance from here; later the people scatter in every direction, hunting after the geese or fishing in the rivers. Many Indians pass by our place but without stopping for any length of time.

Our merchant and his family, though knowing our religion better than the rest, dare not take the final step, for fear of the Russian priest. His son, however, now about sixteen years of age, has, of his own determination, asked to be admitted to our religion; he is one of the most faithful in attending all our instructions; his father is still opposed and we do not think it prudent under the circumstances to insist much. With the help of your prayers we shall, I hope, soon have the whole family with all their relations. The greater number in the village are Catholics. We have, therefore, notwithstanding all our difficulties, a good many consolations; and as almost all the children are Catholic, the parents will follow. I have not mentioned another religious consolation. In our grounds have been buried the bodies of three Catholics and thus these grounds have become consecrated. Last autumn a poor man asked me to be admitted in my boat, when I was returning from Eskinok,

saying that he wanted to see his family and to obtain some medicines. After some time he tried to seize an opportunity of returning to his village; but on his way he had an interior feeling obliging him, as it were, to come back here. He fell sick and was soon at the last extremity. He received baptism conditionally (I had not been able to find out whether he had been baptized by some Russian) and also extreme unction, and died in the bosom of the Catholic Church. Another person, affected with hydrophobia, came from a distant village to be cured; he received some medicines for the body, but much better ones for the soul; after having improved for some time, he became so weak that baptism and extreme unction were administered to him; he died the following day, assisted by the priest to the very end. This death was followed by the death of a child, a little angel that took its flight to heaven; another one had preceded it last year. All this contributes to make the good seed take root. Once more I ask you to pray for the poor people of this country.

June 22.—On my way to St. Michael's. I left Cape Vancouver on the 8th of this month, and I have only reached thus far—the Eskinok Mountains; the contrary wind keeps us back by force; but there is a Providence for all things, and I prefer to stop among the Indians of our district rather than to lose time in waiting at St. Michael's for the arrival of the *St. Paul.* I have thus an opportunity of knowing our Indians and their language more thoroughly, and of administering baptisms. See whether it is not true happiness; being forced to stop in a village, I learned in the morning after rising that the village had increased during the night by two new inhabitants, twins, and the father himself came to us, asking us to baptize them. Being kept at Eskinok for eight days on account of the weather, I made the census of my people by families and I took all the names—about 180. The children show themselves anxious to sing; and it is with great consolation and satisfaction that I taught them the song of the Christian doctrine and some prayers. Good seed sowed, a good harvest for the future!

June 23.—We started and turned around the extremity of the Eskinok; at noon, the hour of dinner and the fatigue of the rowers made us halt among the rocks, to make tea. There are two families there, and one child was to be baptized. Good Providence! The devil who, doubtless, does not see with a kind eye all these encroachments on his kingdom, tried to interfere with the baptism, in making my Ritual fall into the torrent; happily I noticed it immediately and fished

up again my precious book. One more baptism! The following day we arrived at Kipniek, the mouth of the Yukon. A few more baptisms! I had even the happiness of administering the sacraments to an old man who was dying. I had some more baptisms in the different villages through which we passed. The knowledge of the language made the voyage much more pleasant to me than it was the preceding years. What happiness now to be able to enter fully into the heart of this good people. In the evening of the 27th I arrived at Kutlik; there I left some seal-oil for the school of Kozyrevsky. On the 28th of June, favorable wind from Kutlik to St. Michael's. Unfortunately we did not find the good road that leads directly to St. Michael's. We were obliged to go all around the peninsula by sea; towards evening the wind arose and scared our men. They dare not double the point; we pass the night on the coast. In the morning, bad wind. I do as last year. After Mass, I set out on foot at 8 o'clok. I thought to go the whole distance in two or three hours. Illusion! I had to make the whole journey through mountains, coming to St. Michael's at 5 o'clock, tired out, and having lost my stockings, which I had tried to dry on my shoulders. On my arrival at St. Michael's on the evening of the 29th of June, I found the *St. Paul* steamer which had come that very morning. One father, one brother and three sisters are here for the Mission. Deo Gratias! Pray much for this dear Mission and for our perseverance in our holy vocation. No doubt, there are difficult moments, but we have so much confidence in the prayers of Europe and America for our Mission that we feel ourselves strong to meet all difficulties. Pray then, and pray more and more.

I make use of a document which I have actually under my eyes, to give you some news about another part of our Mission. Last year, Ivan Petroff came to Alaska to take the census. The way he speaks of our school is as follows: "We arrive at Kozyrevsky. Here a Mission was established by the Jesuits two years ago, and also an excellent schoolhouse directed by the Sisters of St. Anne, who in a remarkably short time have given proofs of what can be obtained from the Indians by a good education. I arrived at the Mission in the morning after a tiring voyage during the night; I accepted gratefully the bed of one of the fathers, which was offered me to take a rest. After a few hours I was aroused from sleep by a noise outside my chamber; I found it hard in the beginning to imagine what it could be, for it was a noise of children shouting and playing, all speaking English. I went out and found the

whole school in recreation. They were twenty-four joyous little boys and girls from different tribes. Not one of these children has been under the care of the sisters for more than two years, and not one word but English was spoken either in school or in recreation. After recreation, the sisters assembled the children to make them undergo an examination and show what they knew, and they showed in reality a great knowledge of the various branches of study. They then invited me to a little entertainment in which all the children took part. The play had been written for them by one of the fathers, and contained a moral lesson. All knew their part well and accompanied it with suitable gestures; and it was evident that they were as much satisfied with their own performance as were the spectators themselves. At the close, one of the children addressed me a few words of thanksgiving for having encouraged them by my presence and given my attention, and he handed over to me his little speech written by himself, signed thus: "My name is Joseph and I am seven years old." The Mission of the Holy Cross, as it is called, consists of different wooden buildings, two stories high, well built, and perfectly arranged for masters and pupils. The small chapel will soon be replaced by a more spacious edifice. There is a vegetable garden, which at the time contained peas two or three feet high, potatoes, cauliflowers and turnips. The boys learn how to cultivate these vegetables, to work the wood, to build, etc.; whereas the girls learn how to make moccasins and shoes and all other things which are sold to the miners and travellers. Moreover, they have begun to make lace-work—an industry which one of the sisters knows perfectly as she came from Belgium, where she practised it. They taught it only to the youngest children, and their progress has been astonishing. Many women of the neighborhood imitated the work of the children with great skill. And there is no doubt that this industry will be for the natives one of the great resources to help them to subsist."

Tuesday, July the 7th. They bring me just now the box sent from Douai last year. It contains the ornaments which had been announced.

Father Barnum has come to join our little community of the coasts. We have now a brother, too, who is a carpenter. Father Barnum's sister was in Paris when the news reached her of the departure of her brother for Alaska. Immediately she crossed the ocean and the whole of the United States, and arrived at San Francisco a short while before the departure of her brother; and as she is very rich, she provided her brother very liberally with all the necessaries for Alas-

ka. See how good Providence is; for having the father with us, we enjoy with him his abundance after having endured our wants. The sufferings in the Mission are a real blessing from God, and they never come without producing an abundance of spiritual graces and fruits of salvation for the people. And what would naturally be very disagreeable, passes by unnoticed, thanks to the powerful assistance God grants his servants.

The Russians will become less and less popular, owing to the misconduct of their schismatic bishop of San Francisco. Protestant ministers cannot receive God's blessings; and with all their numbers, they cannot prevail against truth.

July 8.—I am obliged to close this letter. The *St. Paul* will soon start. In three or four days I hope to go to my stations with Fr. Barnum and Br. Cunningham. The steamer will take us to the place where the Yukon divides itself, where our road changes and we will abandon ourselves to the current, to the wind and especially to God's Providence. My boat is a beautiful little boat, capable of carrying six tons. The sisters are at present making a large sail, which will enable us, if the wind is favorable, to reach Vancouver sooner than last year.

I shall avail myself of the few moments before the departure of the *St. Paul* to give you a few new details about our Mission. Good news also from Nulato. Fr. Ragaru has made some very fruitful excursions. Fr. Robaut has also his consolations. Formerly the people remained away from church; now they come. Lately an old woman dying made her confession and received extreme unction; this was a grace for the others; for they came in great numbers to ask the father to hear their confessions. There is therefore, as you see, great hope for a rich harvest, which will depend greatly on your fervent prayers.

J. M. Treca.

A Letter from Fr. Treca to a Friend.

Alaska, Cape Vancouver,
January 11, 1891.

The little experience I have gained shows me how our good God helps those of good will. But the more I succeed the more do I see that of ourselves we can do nothing. After the attractions and the novelty of a new life have passed away and one finds himself in the real duties of the practical missionary life one feels that man would work in vain did not God come to his help. Yes, there is many a

difficulty, but the Almighty knows how to sweeten and render agreeable what otherwise would be very tedious and wearisome. We count, for instance, on numerous conversions, when the Almighty whose designs are different, begins to try our patience. Still in the service of God there is nothing to be lost; all is gain, and it is in these very same difficulties that we find the best school of perfection. *Amorem tuum cum gratia tua mihi dones et dives sum satis.*

I don't know whether I told you already that Fr. Tosi has bought a little steamer which formerly belonged to the Alaska Commercial Company. The said Company having constructed a better and larger steamer offered to sell the old one to Fr. Tosi and this on very reasonable terms. It is, after all, a miserable little river steamer, with flat bottom, so that it is unable to stand the least stormy sea. I gave it its first trial. My little skiff and that of the little merchant of this place were dragged along. . . . How many days do you think it took me to get back to my station . . . three or four, at most five? . . . not at all. Leaving St. Michael's on the 1st of August I returned hither on the 23rd, and all that on account of bad weather. Heavy storms obliged us to stop three or four times—at one time we had to halt for nine consecutive days. Add to this that the steamer is obliged to take in wood almost twice a day, to cut and gather which we are forced to stop near the bank and spend a considerable time. What a loss of time! But the Almighty in his divine Providence had it prearranged; for these delays gave me time to administer the sacrament of baptism to several persons. *Deo Gratias!* I arrived here on the 23rd of August and started again on the 4th of September in a bidarrá for Eskinok where Fr. Tosi wished me to build a small house so as to take possession of the land before either Protestant or Russian could get ahead of us. The travelling in the bidarrá lasted five days. It was a continuation of my last year's trip with this difference that I had now to treat with the Indians without the help of an interpreter. The Almighty who is always full of mercy for his children came to my assistance in every difficulty so that, helped by the Indians, the house was built in a very short time. Of course it is not a palace but a small cabin ten by twelve feet. Still it is sufficiently large to make it a halting place when we are on our trips, or to stop there when we come in the quality of proprietor of the land. The last day of the work being Saturday, I told the people that I would say Mass the next day and baptize the babies. On Sunday morning, therefore, after having blessed the cabin, I said Mass and preached, telling the Indians that it was my in-

tention to pay them a longer visit either in winter or the beginning of spring. I did not allow more than thirty or forty people to enter the cabin, for I am always careful to keep them at a respectable distance from my blankets on account of the number of many-legged visitors that they always carry with them. I have great hope for these poor savages. Their exterior as well as their manners are frequently very disgusting so that nature begins to rebel; let it be understood, however, that nature has to be overcome in order to save souls. It took me six days in a bidarrá to return from Eskinok to Cape Vancouver. I was forced to stop in a large village, Kasimok, almost as important as Eskinok, and had some baptisms.

May be you should like to know how I live during these my journeys. Well my way of living is very simple. 1. One has to take along a small provision of calico, powder, shot, tobacco, caps, needles, etc., which make up the money of the country. With this you pay your Indians at the ordinary price of two meters of calico per day, or one foot of tobacco, or two sacks of shot, or a box containing one hundred caps. 2. With these articles you can also buy your victuals. Thus for instance at the time that the geese are around, you may get five for one foot of tobacco. At the same price you may have five salmons or one hundred goose-eggs; this depends of course on the custom of the place. 3. One must always be careful to carry along a teapot and little kettle.

Now, supposing that you are on the river when dinner-time comes, you get on the bank, make a little fire and the tea; eggs and fish are soon prepared. It is not advisable to inspect the Indian cook too closely when he is getting everything ready, for his ways are not the cleanest. Still, they are always particular to reserve the better part for the priest, partaking plentifully of whatever is left in the teapot or kettle. Let it be mentioned here that it is one point of Indian politeness to have all your vessels well filled, so that if you have three or four Indians with you each of them will get three or four cups of tea, a goose and so forth, after the missionary has finished. In case that we are on sea our meal will consist of some biscuits and dried fish; we have always a quantity of fresh water with us, because the dry and consequently salty provisions give a terrible thirst. It is an Indian custom to steep all dried provisions in oil before carrying them to the mouth, just as you would do with your bread when taking it with tea or milk. I have tried this way and with good results. 4. For your night's rest you are always to be provided with a tent. When evening comes the Indians take the pickets and plant the tent, pre-

paring a nice quiet place for the missionary who in his turn has to be hospitable and invite them to sleep under his tent; but be it said to their praise, they are easily contented with the odd corners. The Indians of this part of Alaska are so good that you have nothing to fear; they would not touch your provisions without permission. There are of course some exceptions, but on the whole they are naturally very good. This, however, is not the case with those that border the banks of the Yukon, because they come more in contact with the whites. One thing more about their meals. If they know that you have made a good purchase of geese, etc., they seem to widen their stomachs and a law of Indian etiquette requires then to fill your pots and vessels to the brim. So if you have much, give much. But in times of scarcity they know how to contract their stomachs without a word of complaint. These poor people never think a day ahead; they eat to-day, trusting in to-morrow, without hardly thinking of the petition: "Give us this day our daily bread." So they live, trusting in Providence without knowing the good Lord that feeds the birds of the air and also clothes the lilies of the field. So much for their material food; but how about their spiritual life I hear you ask? That is right, for it is for this that we are here. To tell the truth, on these little trips of sheer necessity the good done is not so great. All one can do is to explain to the poor savages why the missionary has left his country and gone to them. Thus by kindness and charitable works one wins their affection. Some dried fish, tobacco, oil and such like things given as a present go a long way. They will bring their babies whom you baptize and this is about all to be done during these short trips. But it is not the same when we go on regular missionary excursions. Then we have to stop longer in each place, preach and teach. My companion, Fr. Muset, has just started on such a trip. He travels in a sleigh drawn by dogs. His visit is to be extended to all that inhabit the coast, that is to say, from our place to the river Kuskokvim. We have engaged an Indian to build us a little house at Tchupuraramento, a small village half way from Cape Vandouver to the river Kuskokoim. This is but a halting place for the missionary. The father will, of course, stop there, but as this is his first visit I do not expect much more fruit than that he will bring home some information about the country, about the people and the possible centres for our activity.

The ministry, properly so called, is exercised here on Cape Vancouver where we have regular Sunday services in

our little chapel. We have instructions, catechism, Sunday-school etc., and we hope that thus, by the grace of God, the good seed will be spread all over. Please pray that the little mustard seed may bring forth the fruit mentioned in the Gospel, for, indeed, we have here a very small mustard seed.

Towards the end of July our Indians leave for some more fertile places, for here they would really starve, as they cannot find sufficient provisions either for themselves or for their faithful dogs. Even fish is scarce here in winter. Our Indians are, therefore, away from here from August till the end of February when the seal begins to make his appearance. Pray much for our Mission so that the difficulties may be easily overcome. You see these people belonged formerly to the Russian Church; now we are here proclaiming that there is no true Church but the Roman Catholic, that there is no priest but the Roman Catholic priest. Add to this that the Protestant ministers, too, have set their foot on Alaskan ground. Hence the poor Indians hardly know whom to believe. Great prudence is required and it is in God alone that we can put our hope. If he does not build the spiritual temple we will work in vain. Pray, therefore, that the Almighty may send us the Holy Ghost with the plenitude of his gifts so that our work may be efficacious and may always tend to the "greater glory of God."

March 7.—Now some details of our Alaskan Mission, details which occurred since I wrote last. I told you in my last letter that my companion, Fr. Muset, had gone on a missionary trip. Starting in a sleigh on the 30th of December he returned on the 18th of February. During this time he visited most of the villages along the coast, stopping some days in each place in order to make known the reason of his journey. He then instructed the people. He stopped also at the Protestant mission, under the direction of Moravian Brothers. This mission is situated on the river Kuskokvim and the father went thither in order to see the work that is being carried on there. After this visit the father took his way homeward along the river Kuskokvim until the latter approaches the Yukon; thence he turned towards the Yukon in order to stop at our place at Kozyrevsky and pay a visit to Fr. Tosi and the sisters that teach the school. Having spent ten pleasant days at this residence, he once again sat in the sleigh and made for home along the lakes. The temperature during his whole trip remained between 20° and 30° below zero, and went even to 40° centigrade. From this you understand that it

was not exactly a pleasure trip. But this was not the end in view. The father wished above all to find out to what extent the language we have learned is spoken and how many villages, therefore, will fall under our jurisdiction. His report is very favorable; for he says that he was understood and could understand all along the coast and it was not until he came near the Yukon that the difference of language began to be noticeable. I do not intend to give you any details of the father's trip. Still, let this be noticed that if the hardships and difficulties are many, God in his turn sweetens everything by his grace. He enlightens the mind and rejoices the heart so that what would be otherwise impossible to do is easily accomplished. On his return the father could not tell enough of the visible help of God, and we should, therefore, give to God what belongs to him and praise his goodness forever. Indeed the Almighty is most admirable in his ways.

Allow me to mention the following fact: Mr. Weber, a Protestant Moravian minister, the same who paid us a visit last year, came to see us a few days ago. But this year's visit is of an altogether different character; he is now census-reporter and we hope that he will get many other like offices, because they prevent him from doing mischief in the spiritual line. During his stay with us he got to be quite familiar and told us several of his experiences. Here is one of them! One day Mr. Weber's assistant brought home an Indian whom he intended to convert by kindness. He consequently spared neither time nor efforts to make the Indian feel at home. He fed him well and gave him all he could. The Indian on his part corresponded to every wish of his instructor and in a short time was converted. What a consolation for the missionary! Now the time came when the convert desired to return to his village; the permission being granted, he walked off. Hardly had he reached the village when he got a spell of craziness and believing himself full of the gifts of the Holy Ghost, he proclaimed himself the true Christ. His spells got to be so serious that the people had to tie him. The minister was summoned, but being unable to do anything, he had a hard time to escape from the hands of the enraged Indians who called him a (shôman) sorcerer. The poor Indian, however, got a little better, till one day he arose in the middle of the casino, began to preach to the people and told them to keep aloof. Then he ran out and some time after was found dead, his body mangled and bruised, the flesh half devoured by the dogs. Such is the story of this Protestant convert. The

poor minister in telling us this event in his missionary career expressed his embarrasssment on such occasions, and no wonder! The brother of this pretended Christ is also under the care of the minister. His head seems to be rather weak and there is some danger that he may follow in the steps of his glorious brother.

As to what regards us, we cannot but see in all these details the visible hand of God. How could the Almighty allow these intruders in the apostolic life to do any lasting good. They are working against us and our Lord turns their work to our favor. O, the goodness of God! Indeed it is Christ alone who saves souls through the ministry of his weak and unworthy children. Be careful, therefore, not to give any praise or glory to the missionaries, but give it to God alone, for to him alone are praise and honor due. Show this letter to those only that belong to your narrow family circle. Make no noise about it; but shake the heavens and the earth by your prayers for us, for that is the kind of noise that God loves.

Yours in Christ,
J. M. Treca.

THE JESUIT MISSION OF CALIFORNIA.

The Jesuits first entered California on February 5, 1697, when Fr. Juan Maria Salvatierra began his famous line of Missions in what was afterwards known as Lower California. Under such great workers as Frs. Kino, Ugarte and Bravo, they pushed their work as far north as the southern boundary of the present State of California. Then, in 1768, the Society of Jesus was suppressed in Spanish dominions, and the Franciscans, under Fr. Junipero Serra, succeeded them.

Their present Mission of California, though formally established in 1854, really dates from the 8th of December, 1849. On that day Frs. Michael Accolti and John Nobili arrived in San Francisco, coming at the urgent request of Fr. Gonzalez, the administrator of the diocese of Monterey, which then embraced the whole State of California.

I.

After the discovery of gold in California, hundreds of Catholics were found amid the rapid and enormous influx of population, but they were adrift in a motley crowd of heretics and infidels, and were almost completely deprived of spiritual assistance. The old Mission Dolores in San Francisco, which was then in charge of a native Indian priest, Padre Santillon, was about three miles away across the sand-hills from the port, and was attended by only a handful of people, chiefly Mexicans. In San Francisco proper there was not a single Catholic church, though some six places of worship had soon been put up by the Protestants.

While this state of things existed, the bishop of Nesqually in Oregon, despatched his vicar-general, Fr. J. B. Brouillet, to California in 1848 to collect funds. On beholding the religious destitution of the people there, Fr. Brouillet determined to exercise the sacred ministry among them for some time at least before returning to Oregon. With the

This attempt at an outline of the history of the Jesuit Mission of California was originally written for Mrs. Mattingly's projected history of the Religious Orders in the United States. While awaiting the appearance of that work, it has been thought good to publish the sketch in the WOODSTOCK LETTERS.

greatest labor and expense he built a small church, which he used as a schoolhouse on week-days and for divine worship on Sundays and holydays, and thus accomplished marvels of spiritual good.

Shortly afterwards, Fr. A. Langlois, a Canadian priest who had been laboring in Oregon landed in San Francisco, with the intention of proceeding to Canada, where he was to enter the Jesuit novitiate at Sault-au-Recollet. Fr. Brouillet begged him to remain, and, acting on the advice of Fr. Accolti, who was then superior of the mission-house at Willamette in Oregon, he decided to do so. In the early part of 1849, Fr. Brouillet having returned to Oregon, Fr. Langlois was appointed vicar-general for the northern part of California by Fr. Gonzalez. He then renewed more earnestly than ever the request which Frs. Gonzalez, Brouillet and himself had repeatedly made, that Fr. Joset, the Superior of the Jesuit Missions of Oregon, should send them recruits to aid them in their colossal work. For a time, Fr. Joset was unable to satisfy him, but at last Providence itself seemed to favor the plan, by obliging him to close the mission-house at New Caledonia. Hereupon, after consulting the fathers of the Mission, and feeling that their consent would be ratified by Father General, he decided to send two of their number to San Francisco. These were Frs. Accolti and Nobili—the founders, therefore, of the Jesuit Mission of California.

Fr. Michael Accolti was a scion of the noble Italian family of D'Accolti. He was born at Bari in 1806, and entered the Society of Jesus in 1832. He came to America in 1846, and first labored amongst the Indians of the Rocky Mountains. He was afterwards sent to the Willamette Valley, to succeed the famous Fr. De Smet in charge of the mission-house there. Thence he came to California. Fr. John Nobili was born in Rome in 1812, and entered the Society in 1828. After teaching humanities for several years in Italy, he accompanied Fr. De Smet to Oregon, sailing around Cape Horn in 1843. At Fort Vancouver, he labored for a time among the Canadians employed by the Hudson Bay Company, and among the Indians who lived along the Columbia River. In Oregon, his first labors were in behalf of the Tchinook and Cascade Indians, whom he found suffering from a contagious form of dysentery. He learned to speak several of their dialects in a very short time. He set out for Willamette in June, 1845, to work for the tribes of New Caledonia. Here, as Fr. De Smet writes, it was impossible to give any other than a feeble idea of the miseries he suffered. His only food for a whole year was a sort of

moss and roots. Horse-flesh and dog-flesh and wolf-flesh were rare delicacies. He had spent some six years here when he was sent to California.

Frs. Accolti and Nobili received a joyful and hospitable welcome from Fr. Langlois, and on January 1, 1850, Fr. Gonzalez sent them faculties to preach, teach and administer the sacraments throughout the diocese. Almost immediately afterwards, Fr. Antony Goetz was sent to their assistance from Oregon. They found the land, as may be imagined, white to the harvest, and in no place more so than the neighborhood of San Jose, which they made their headquarters. The name of Fr. Goetz appears in the baptismal register there as assistant pastor, as early as February 1, 1850, and Fr. Nobili's on the following June 24.

They had hardly, however, well begun their labors when Fr. Accolti was appointed by the General of the Society, Father Roothaan, to the post of Superior of the Oregon Mission. He then wrote to Fr. Gonzalez, who was at Santa Barbara, begging him, for the sake of greater security in their work, to state what was expected of himself and his companions. The administrator wrote a very flattering reply on March 4, 1850. Fr. Gonzalez returns infinite thanks to God for their arrival, to help him in reforming the morals of the people, in educating youth, and in preserving Catholic worship, in a land threatened with so many spiritual evils. He desires that two colleges of the Society should be founded, one in the north and the other in the south of the State. It was with this object, he said, that he had first invited the fathers to come, and he had done his best to procure them the necessary funds. Failing in the latter endeavor, he still invited them to come, as he felt sure that the credit their ministry would obtain amongst the people would prove the best means of securing what he desired. He reminds them of the ample faculties he has already given them, and permits them to go from town to town according as their ministrations are needed, being always careful to give no offence to priests already in charge of churches. He concludes by asking whether they cannot obtain from Father General two members of the Society to found a college in Los Angeles, for which an offer of the necessary grounds and a large sum of money has just been made.

On receipt of this letter, Frs. Nobili and Goetz renewed their labors in San Jose, in union with the pastor of the town, a Mexican secular priest, Fr. Jose Maria Piñeyro. They labored chiefly amongst the English-speaking people. Fr. Goetz confined himself to the town itself, and on this ac-

count figures less prominently than Fr. Nobili in the history of the town.

Seven fathers of the Congregation of Picpus had meantime arrived in San Francisco from different places, and, at their earnest desire and his own, Fr. Accolti again wrote to Fr. Gonzalez to have the limits of their Mission and that of the Jesuits clearly defined. The administrator assigned the new arrivals to the southern part of the State and the Jesuits to the northern. Fr. Accolti then set out, in July, 1850, to visit the houses of the Oregon Mission.

Frs. Nobili and Goetz at first took up their abode in San Jose with a private family, who had earnestly invited them to do so. They found their labors extending over a vast area. Fr. Nobili attended, among other places, the Mission San Jose, fifteen miles to the north, where the church had been despoiled of almost everything and the spiritual destitution of the people was excessive. Many persecutions were raised against him there, some even threatening his life, but he restored the practices of faith to the people and reformed many serious abuses. In San Jose before long, in order the better to receive the many faithful who flocked to them, the fathers built a little house for themselves. Their meals were supplied by a friendly Italian doctor of the town, who, strange to say, was both an infidel and a member of the Carbonari. The frequent slanders against themselves and the Society of Jesus, they bore with unchanging charity, until, when the plague broke out in 1851, they gave such proofs of their self-sacrifice and heroic charity as to silence the slanderers forever. Even the non-Catholics were eager to praise them.

About this time, Father General wrote to Fr. Accolti, then in Oregon, giving the needed permission to establish a college in California, but adding that at present he saw no way of supplying the teachers unless the Provincial of Spain could come to their aid with some of the dispersed members of his Province; while awaiting such aid, they might open a small school with the help of pious seculars, and a couple of fathers might be sent down from Oregon. The opening of this school by Fr. Nobili took place at Santa Clara, shortly after the arrival of Bishop Alemany in San Francisco.

Fr. Jose Maria del Refugio Real, the last of the Franciscans at Santa Clara, who had been given to understand by the bishop that he must return to Mexico, had asked Fr. Nobili to take charge of the parish. With the approval of Fr. Accolti, Fr. Nobili had consented to do so provided the sanction of the new bishop could be obtained. Bishop Ale-

many received Fr. Nobili affectionately, and, after assuring him of his happiness at finding the Jesuits at hand to assist him, he turned over the Santa Clara parish to his care, and promised to do the same for that of San Jose. He added that he wanted a school for boys opened, and Fr. Nobili undertook to carry out his wishes. A few days later, the bishop went to San Jose and stopped with Fr. Nobili. Sending first for Fr. Real and then for Fr. Piñeyro, he bade them put everything in shape for their successor. The following Sunday, he announced the change from the altar of St. Joseph's church, and warmly exhorted the people to help the fathers in their work for souls and the education of youth. Before leaving, he presented Fr. Nobili with fifty dollars, a generous donation when we recall his great poverty. With this sum and about a hundred dollars more which he had received as alms for saying Masses, Fr. Nobili began the college of Santa Clara, March 19, 1851.

The Mission of Santa Clara de Thamien (for so we often find it entered in the early pages of the baptismal register) was founded January 12, 1777, by Fr. Thomas De la Peña, O. S. F., acting under the direction of the pioneer of religion and civilization in California, Fr. Junipero Serra. Fr. De la Peña was the first white man to take up his abode in the Santa Clara Valley. He erected his first church, which was made of timber, plastered with clay and roofed with earth, at a place called Socöistika by the Indians, or *Place of the Laurels*, on the banks of a western tributary of the Guadalupe, just within the limits of the present Laurel Wood Ranch of Mr. Peter Donahue. The floods, however, obliged Fr. De la Peña and his companion, Fr. Murguia, to move the church in 1781, to a place called Gerguensun, or *Valley of the Oaks*, not far west of the Broad Gauge Station at Santa Clara, where Fr. Murguia built a handsome adobe church and died four days before its opening. Fr. Noboa continued the work with Fr. De la Peña till 1794, when both returned to Mexico and were replaced by the famous Frs. Magin and Viader. In 1818, the second church was injured so badly by an earthquake that these fathers built a new church in the present location. The old Mission Cross which now stands before it is the same old redwood cross which Fr. De la Peña had just set up at Socöistika, and is the oldest relic of civilization in the valley. Fr. Magin died in the odor of sanctity in 1830, and Fr. Viader returned to Spain in 1833. Frs. Garcia Diègo and Jose Bernadino Perez were the next pastors till 1840, when Fr. Diego became first bishop of California, and Fr. Rafael Moreno became pastor at Santa Clara. Under him the infamy of

secularization was completed, and the Mission became a parish church. Fr. Moreno died in 1839, and was succeeded by Fr. Mercado, who remained till 1844, when Fr. Real became pastor.

While Fr. Nobili set about establishing his school, Fr. Goetz became pastor at San Jose, his name appearing in that capacity for the first time on the baptismal register in September, 1851. Shortly afterwards, Fr. Peter De Vos, a Belgian missionary among the Indians, was sent down from Oregon by Fr. Accolti to join him. Fr. Salari came about the same time to assist Fr. Nobili.

Fr. Francis Veyret, a novice priest of the Society was at the time sent by Fr. Nobili to the Mission Dolores in San Francisco, to take charge, with the help of two secular gentlemen, of a school which had been opened there by Fr. Flavien, one of the fathers of Picpus, but which that father had been compelled to abandon for lack of funds. This school, however, lasted only a few months. It was at the urgent instance of many friends amongst whom was the bishop himself, that Fr. Nobili had thought of buying the property, and a few months were enough to show that the school was impracticable just then. Fr. Veyret next took charge of the bishop's seminary, which had recently been started in the vicinity.

The old mission building at Santa Clara in which Fr. Nobili opened his little school was a poor one-story adobe structure, with a garden only half the present size, and an indescribable gathering of stables, barns and other outhouses around it. How Fr. Nobili himself then regarded his school appears from a letter of his in the *Daily Evening Picayune*, of February 18, 1852, in response to certain inquiries made of him by the editors. "As yet," he says, "we have issued no regular prospectus, nor did we intend doing so until we should be able to enlarge and fit out the establishment so as to put it on an equal footing with the other colleges of our Order. We do not now claim for it even the name of a college, but have looked upon it merely as a select boarding and day-school—the germ only of such an institution as we should wish to make it, and as the wants of the community will require. There need be no fears," he adds bravely, "as to its permanency. Had pecuniary profit been our object in its establishment, it would have ceased to exist many months ago. We have commenced it and have carried it on at a great sacrifice."

One of his lay assistants, Mr. Bernard J. Reid, afterwards a prominent lawyer in Pennsylvania, writes to the *Pittsburgh Catholic* under the name of "Gerald," on Aug. 21, 1852,

and says that "the Jesuits' College at Santa Clara is doing well, so much so as to provoke the envy and ire of some of the parsons, who storm furiously at the idea of Protestants sending their children there. One-half the boarders are Protestants, their parents preferring that school to any of the Protestant schools in the country. What a pity that the rapacity of sacrilegious hands should have seized upon the orchards, gardens and vineyards of the Mission, and left him [Fr. Nobili] nothing but the bare walls with which to commence his good work." The result of the first annual examinations is recorded in the San Francisco *Daily Herald* for July 14, 1852, in which the editors say that the "occasion was certainly one that reflected much credit on the principals of the institution and their able and indefatigable teachers." In the list of students we find such well known California names as Ignacio Alviso, Joaquin Arques, John and Armstead Burnett, Henry Cobb, James A. Forbes, Martin and Bernard Murphy, Jose Pinero, Dolores Suñol and Thomas White.

Fr. Accolti's duties in Oregon and its Missions did not prevent him from taking the liveliest interest in the affairs of the Society in California. After many letters to Europe in the vain endeavor to obtain recruits, he went thither in person in 1853, and laid the state of things before the General. The Province of Turin was just then suffering from the loss of its many famous colleges, owing to the persecution of the revolutionary government in 1848, and was the only Province which could furnish him with the needed fathers. To this Province, in 1854, the combined Missions of Oregon and California were entrusted, and Fr. Alexander Ponza, the Provincial, ordered several members of the Socity to proceed to California. Of these Frs. Congiato, Messea, Caredda, Maraschi and Masnata were already in the United States, at Bardstown, Louisville, Cincinnati and Georgetown respectively, while others followed them shortly from Europe.

Fr. Nicholas Congiato was at the same time appointed Superior of the two Missions of California and of Oregon. At the time of his appointment, he was Rector of the college in Bardstown, Kentucky, and previously in Europe had been vice-President of the Royal College of Turin and afterwards of the celebrated Jesuit college of Friburg. Not until his appointment as Superior, could the Mission of California be said to be firmly established.

II.

Frs. Antony Maraschi, Charles Messea and Aloysius Masnata arrived in San Francisco, by way of the Isthmus of Panama, in November, 1854. Fr. Maraschi was assigned by Fr. Nobili to assist Fr. Maginnis, a secular priest, the pastor of St. Patrick's church, on Market St., in what was then called Happy Valley; while Frs. Messea and Masnata were sent to Santa Clara College, the former as professor of chemistry, the latter as professor of the natural sciences and ancient languages. Fr. Congiato arrived with Fr. Joseph Caredda one month later, coming by the Nicaragua route, and, like the founder of the Mission, Fr. Accolti, celebrated his first Mass in California on the feast of the Immaculate Conception, in St. Francis church in Vallejo St. At that time, Fr. Nobili was assisted, as we have seen, at the college by Frs. Salari, Messea and Masnata, and by five laymen, who, together with two lay brothers, the cook—the famous Kanaka Philip—and a laboring man, constituted the full college staff. Frs. Goetz and De Vos were at the church in San Jose, and Fr. Veyret still in the bishop's seminary at the Mission Dolores. In the following year, Santa Clara was enriched by the advent of Frs. Placido De Maestri, Alphonse Biglione, Joseph Bixio, Urban Grassi and Wm. Howard; while Mr. Richard Whyte—so lately deceased in New York—a medical doctor from the Pajaro Valley, entered the novitiate January 24, 1855, making his novitiate under Fr. De Vos. Fr. Paul Ponziglione's name appears in the catalogue by anticipation only, as he was never a member of the faculty. Fr. Howard had been a secular priest, and did not remain in the Society more than a year.

Among the outlying missions attended by the fathers at this period was a chapel near the present town of Gilroy, on Martin's Ranch, attended by Fr. De Vos till the arrival of Bishop Amat, the first bishop of Monterey and Los Angeles. The fathers had also chapels or mission-stations at San Mateo, Half-Moon Bay, Redwood City, Dennisville, Mountain View, Alviso and Milpitas, and Fr. De Vos occasionally went as far south in his missionary trips as San Juan Bautista. Later on, Fr. Bixio used to attend all the stations north of Santa Clara, till one by one they were turned over to the care of resident secular clergy. Alviso, Mountain View, Saratoga, Long Bridge, Los Gatos and New Almaden still remain to the Jesuit Fathers.

After a stay of several months in California, Fr. Congiato started to visit the Oregon Missions in May, 1855. About

the same time Fr. Veyret left the episcopal seminary, and went to Santa Clara as professor. Before Fr. Congiato started, he divided the parish of Santa Clara from that of San Jose, and left Fr. Accolti pastor of the former, and Fr. Dennis Kenny of the latter. He also arranged with Fr. Maraschi for the purchase of the grounds on Market St., between Fourth and Fifth, then in a wilderness of sand-dunes known as St. Anne's Valley, but to-day in the best business portion of the city.

Here in his absence Fr. Maraschi built a small frame church, plastered on the inside, seventy-five feet long by thirty-five in width, and capable of seating about four hundred persons. He took up his residence in a little shanty hard by, until in time he was able to build a small house for himself and his two assistants, Frs. Bixio and Accolti, the latter having come up from Santa Clara to assist him. The dedication of this church, July 15, 1855, was an occasion of very impressive ceremonies. After the high Mass, Archbishop Alemany, as we read in a daily paper of the time, delivered a moving discourse "in which he spoke in the most eulogistic terms of the zeal and labors of the Jesuits in propagating the Gospel throughout every part of the world, but more especially in California. He expatiated on their labors, and took occasion to animadvert on the ingratitude they received and the myriad calumnies with which they were assailed by the pulpit and the press while engaged in extending the kingdom of Christ."

Fr. Maraschi ventured to open a little school in connection with the church on Fr. Congiato's return in August, 1855, and there, in an out of the way cabin in the sand-lots, he laid the foundations of the present magnificent college of St. Ignatius. The Society recognized his work as a *collegium inchoatum* or prospective college on January 1, 1859, and formally appointed him superior of the house. At that time, his four assistants were Frs. Angelo Affranchino, Placido De Maestri, Urban Grassi and Paul Raffo. Fr. Accolti had again gone to Santa Clara as pastor on the death of Fr. De Vos, who had succeeded Fr. Nobili. The college was chartered by the State, April 30, 1859, and empowered to confer the usual academical degrees and literary honors granted by any university in the United States.

Santa Clara College had meantime been making giant strides under its founder. In its first year, it had but sixteen students; in its second, over thirty; and in its fifth, when Fr. Nobili died, one hundred and thirty. It was incorporated by the State on April 28, 1855. Already, in February, 1856, we find the *Herald* describing the transfor-

mation of the old adobe California hotel into a grand hall containing, in the lower story, eight comfortable classrooms, and, in the upper, a dormitory one hundred and ten feet long by forty wide. Fr. Nobili had bought the hotel and the adjoining grounds for twenty-five hundred dollars. On July 24, 1856, the *Weekly Talk* describes the new and complete philosophical and chemical apparatus ordered from Paris, the library of 10,000 volumes, the new study-hall sixty feet by thirty, the new gymnasium and the artificial bathing-pond. The Santa Clara Cadets, a model military company, was organized on May 8, 1856, and by their perfect drilling and handsome parades won the highest encomiums everywhere, until their disbanding within the last few years.

Fr. Nobili died, after a month's suffering from lockjaw, on March 1, 1856. Fr. Congiato, who was still Superior of the Oregon and the California Missions, was chosen by the Board of Trustees to succeed him till a successor could be appointed in regular form. Fr. Gregory Mengarini acted as vice-Rector from September 14, 1856, till March 11, 1857, when Fr. Felix Cicaterri assumed the office. Fr. Cicaterri had formerly been President of the Jesuit college in Verona, and in recent years had been teaching philosophy and theology in New York, Montreal and Georgetown. Fr. Peter De Vos succeeded Fr. Nobili, as we have seen, as parish priest at Santa Clara. He had formerly been Novice Master in the Missouri Province, and had seen eight years' service amongst the Indians of the Oregon Mission.

III.

The separation of the two Missions of Oregon and California occurred March 1, 1858. On that day, Fr. Congiato was appointed Superior of that of Oregon, and Fr. Cicaterri, while continuing Rector of Santa Clara College, became Superior of the California Mission.

It was in this year that Fr. Bosco, one of the priests at San Jose, built a little chapel on the top of the mountain at New Almaden, where he attended some seven hundred persons engaged in the quicksilver mines, In after days, Fr. Benedict Picardo, the present missionary there, built the existing church, at a cost of three thousand dollars. The long and narrow adobe church at San Jose was remodelled by Fr. Goetz in 1859. It was the first church in the town, and had seen service ever since the *pueblo* days of Fr. Duran, O. S. F., being built in 1798. The improvements cost about sixteen thousand dollars. The whole structure, as we shall see, was burned down in 1875. Fr. De Vos expired

peacefully, in 1859, while saying his beads, and was buried in the same tomb as Fr. Magin, O. S. F., in St. Clare's church, just outside the sanctuary railing on the gospel side. He was deservedly held in the greatest esteem throughout California, both for his many religious virtues and for his fruitful missions throughout the State. Fr. Accolti succeeded him as parish priest at Santa Clara. At this time, a number of the fathers were actively engaged in giving missions in various parts of California. The *Spiritual Exercises* were given in 1860 for the first time to the clergy of the diocese by Fr. Cicaterri, at the Mission Dolores Seminary. In the following year they were also given there by Fr. Villiger. They were also given to a number of religious communities by other fathers of the Society.

The first official visitation of the Mission was begun on March 27, 1861, by Fr. Felix Sopranis, who had been sent by the General to visit all the Missions and Provinces of America. With him came Frs. Boudreaux, Young and Bouchard. The visitation closed on May 20, when Frs. Sopranis and Cicaterri both started east. The next day, Fr. Burchard Villiger arrived from the Maryland Province, where he had been Provincial, and now became, like Fr. Cicaterri, at once Superior of the Mission and President of Santa Clara College. He began a series of improvements at this college, material as well as spiritual, for which his name has ever since been held in benediction. The college was placed under the special patronage of St. Joseph, and an altar, with a lamp burning before it, was erected in his honor. The students began the practice of reciting the Litany of the Blessed Virgin every Saturday. Devotion to St. Aloysius was greatly augmented, and another new altar was erected in honor of the Sacred Heart. The Philhistorian Society was started this year, The front of the parish church, which had long been wearing unsightly marks of age, was elegantly rebuilt, and the open field in front was laid out as a park with gravelled walks and lines of shade-trees. This park was afterwards turned over to the town authorities, whose ingratitude we shall notice later on. A new college building, known as the Science Building, was erected, whereby, amongst other advantages, the smaller boys could be separated from the larger ones. Two new stories were added to the old adobe residence of the fathers, who till then had devoted nearly their whole income to the welfare of the students, and had themselves been crowded, often two or three together, in small, dark and unhealthy rooms. They often in fact slept on the veranda at night, and made their morning ablutions at the great well that

stood in the yard, not far from the site of the present statue of the Sacred Heart.

Retreats were also given this year to the combined clergy of San Francisco, Marysville and Monterey, and to a number of religious houses. As soon as the students left for home in the summer of 1863, the present infirmary floor, with its library-room and forty living-rooms, was erected over the old adobe building at the rear of the garden.

Fr. Congiato had meantime returned from the Oregon Missions, where he had spent about four years in travelling through the mountains and establishing new missions, going as far east as Fort Benton, Mo. He was appointed Rector of St. Ignatius College on Jan. 24, 1862. On the same day, as business of various kinds required the presence of Fr. Villiger in San Francisco, Fr. Joseph Caredda was appointed vice-Rector of Santa Clara College, a position which he held for ten years.

Fr. Villiger's chief concern in San Francisco was the erection of a new church and college building. The poor little chapel and shanty which the fathers had used until then were at once unworthy of a great college and unable to accommodate the crowds who flocked thither for spiritual and secular instruction. The new church and college which he erected cost 160,000 dollars, and were magnificent buildings for that period of the city's history. The college building still stands, devoted to business offices, but the church was burned to the ground Dec. 27, 1889. The fathers continued to occupy these buildings until February, 1880, when they removed to their present quarters on Hayes Street, They had previously sold the Market Street property to Mrs. John Parrott for 900,000 dollars, all of which was spent on the new church and college.

Towards the end of 1862, at the request of Bishop Lamy, Frs. Messea and Bosco were sent to labor amongst the Indians of Arizona. They remained there about two years, when Fr. Bosco's health broke down, and Fr. Messea was obliged to return with him to Santa Clara.

The first railroad ran from San Francisco to San Jose on January 12, 1864. Transit between the two towns had previously been by stage coaches, either all the way overland or connecting with the boat at Alviso, at a cost of about ten dollars. In the same year, Fr. Villiger resumed the rectorship of Santa Clara College, and opened a regular novitiate there under Fr. Salvator Canio. He was succeeded in his office of Rector by Fr. Aloysius Masnata, and in that of Superior of the Mission by Fr. Congiato, on March 5, 1865. He was then appointed Rector of St. Ignatius

College. This position he held for about a year, when he was again succeeded by Fr. Congiato and returned to the Maryland Province, where he is at present pastor of the great church of the Gesù in Philadelphia.

The influence which Santa Clara College had now obtained in the community is recorded in the *Monitor* for July 7, 1866. "We found," it says, "the charming little city of Santa Clara crowded with the parents and friends of the happy and fortunate youths of the college; the hotels and public places full to repletion; and the same appearances at the adjoining city of San Jose; for so great was the throng attracted by the college gala occasion [the annual commencement] that both Santa Clara and San Jose wore the appearance of a national holiday. The immense pile forming the college, the stately halls, study-rooms, exhibiton apartments, chapel, dormitory, gymnasium, lecture-rooms, laboratory and the most ample grounds, were in the most perfect and attractive order, and failed not to impress the visitors with the grandeur of the institution."

A Provincial Visitor, Fr. John B. Ponte, arrived in the Mission on March 8, 1867, being sent by the Turin Provincial, Fr. Peter Gonella, and in this capacity discharged the office of Superior till April 4, 1872. Fr. Aloysius Varsi became Rector of Santa Clara College on January 6, 1868, Fr. Masnata becoming Superior of the San Jose residence, succeeding Fr. Dennis Kenny. In October of this year, Fr. Bixio, then pastor at Santa Clara, completed his church at Mountain View and had it solemnly blessed by Archbishop Alemany. On August 22 of the following year, Fr. Joseph Bayma became Rector of St. Ignatius College.

The students at Santa Clara this year, 1869, numbered about two hundred. One of them was the occasion of quite a famous controversy—the Wyatt case—into which Fr. Varsi was reluctantly drawn. Frank Wyatt, a talented student, had earnestly sought and after repeated delays had obtained admission into the Society of Jesus, in 1869, to make his novitiate at Santa Clara. His mother had at first gladly consented, but, under the influence of non-Catholic relatives, she afterwards begged him to renounce his sacred calling. Fr. Varsi assured him that he was free to leave at any moment, but he stoutly refused to do so. The mother then called at the college with his uncle, a violent Protestant, and sought to drag him away by force. The boy still protested his wish to remain, and the relatives then summoned Fr. Varsi into court to compel him to dismiss the boy from the Society. The case was tried before Judge Archer in San Jose, Hon. C. T. Ryland appearing for Fr.

Varsi. The Judge concluded the case by praising Fr. Varsi for preventing force being used against the boy. He said it was evident that the boy was under no constraint, and that all the court could do was to advise him to go with his mother; but there was no law by which to force him to do so. Shortly afterwards, like a ship that founders in a calm, after bravely enduring a tempest, the boy abandoned the Society of his own accord. He is still, however, warmly attached to the fathers.

A terrible earthquake in 1868 so injured the students' chapel at Santa Clara that the erection of a new one was begun. In tearing down the old one, the body of Fr. Nobili was disinterred and reburied a little outside of the sanctuary of the parish church, near the altar of the Crucifix. The College *Owl* was first published a couple of days before Christmas in 1869. It was the first college publication of the kind on the Pacific Coast, and for some months was printed and bound, as well as written, by the students themselves. It lived on until 1875, nearly all the articles being written by the boys over their own signatures. It was such a financial success that on its suspension there were funds enough in the treasury to found an annual gold medal, known as the *Owl* Medal, for some specialty in English. The grand hall or theatre was opened August 9, 1870, for the nineteenth annual commencement, a postponement having been made for two months, in order to celebrate it in the new building. It measures 145 feet in length by 115 in width and 100 in height. The lower story is devoted to a dormitory measuring 100 feet by 70 by 20 and a toilet hall. The upper part is devoted exclusively to the theatre, with an auditorium 98 feet by 70 which, with its broad gallery, will accommodate about two thousand people. The stage is 70 feet broad by 36 feet deep.

The villa near Cupertino, on the skirts of the Santa Cruz Mountains, was purchased this year, and in the following year the students enjoyed there their first annual picnic. The present buildings there were completed in 1874; a little chapel was erected near the wayside for the few faithful living near, and henceforth the villa became the scene of the two weeks' annual vacation granted the teachers, philosophers and juniors of the Mission. Its beauty has been often described. The mountain lions are no longer seen, and the coyotes are fast disappearing; but the fox, the jack-rabbit, the horned toad, the rattlesnake, and the scorpion still abound, though by no means offensively. The villa needs only the roar of the ocean or the sweep of a lordly river to make it almost perfect.

The California Historical Society was founded at Santa Clara College, June 6, 1871. On that day, a number of prominent gentlemen of the State assembled at the college, and Fr. Accolti, as the oldest pioneer present, was chosen to preside, and Henry C. Hyde to act as secretary. Among those present were John T. Doyle, John W. Dwinelle, and Tiburcio Parrott, while Hubert H. Bancroft, C. T. Ryland, W. W. Palmer, Horace Davis, and others sent letters of adhesion to the society. H. H. Bancroft placed his extensive library in San Francisco at their disposal, and invited them to make that room their headquarters. John Gilmary Shea, of New York, and Rev. M. Finotti, of Boston, also sent letters of adhesion, and were elected corresponding members.

Twenty-five, exiled Capuchins from Guatemala enjoyed the hospitality of Santa Clara College during July and August, 1872, just as, five years later, the same kindness was shown to Bishop Castaneda, expelled from Lower California, and in 1887 to Bishop Cazanova, also expelled from Guatemala. The Capuchins gave a grand and most successful mission to the Spanish congregation before they left for the east, and their whole stay at the college was a source of pleasure and edification to every one. It was toward the beginning of 1872 that Archbishop Alemany established the new parish of St. Patrick's in San Jose. This cut off from the Jesuits all the outlying villages except New Almaden, which the fathers still attend.

Another Provincial Visitor arrived in the Mission in September, 1872. This was Fr. James Razzini, who remained till June, 1873. On Feb. 17, 1873, Fr. Masnata was appointed Superior of the Mission and Rector of St. Ignatius College.

The Mortuary chapel in the Catholic cemetery at Santa Clara, which is controlled by the fathers, was erected and blessed by Archbishop Alemany in January, 1875; and a new Sodality chapel was erected in connection with the parish church.

The park in front of the church was put up for sale by the town authorities in September, 1876, in defiance of all sense of justice. They said they preferred to have the town-park in front of the Methodist church, where they have since laid it out, and where it is running wild and rank and is disliked by everyone. Three violent bigots at once swore to buy the property and erect there a Chinatown or something worse. The fathers had no money with which to buy it, buy their own property in fact, when Mr. Joseph Donohoe of San Francisco came gallantly to the rescue, buying it for six thousand dollars, and presenting it to the college. The

fathers now use the square merely for growing hay. The house of the chief of the bigots is now the Home for the Feeble-Minded. In 1867, the fathers had purchased the adjoining square to the south, upon which the famous old cloisters of Santa Clara used to stand, but which had latterly become the scene of too much revelry, and which had to be torn down, the adobe being spread out upon the field. To-day, therefore, the front of the college is secure against any unsightly or disreputable neighbors.

The destruction of the San Jose church by fire occurred on April 24, 1875, while the Paulist Fathers were giving a mission there. Fr. Congiato, who had replaced Fr. Masnata as Superior on January 6, 1869, was then in charge. Nothing was saved except the altar and the pulpit. The loss was keenly felt by the Catholics of the town, and with their prompt and generous assistance, Fr. Congiato at once erected a small wooden church on the corner of San Pedro and San Fernando Streets, and there held services until a new church could be erected. The wooden church is now the parish school, the hall having been raised one story so as to admit the building of classrooms beneath. Within a year from the fire, new foundations were laid upon the site of the old church, and on April 25, 1877, the present church, one of the four largest and handsomest in the State, was solemnly opened and dedicated by Archbishop Alemany. Over two thousand people assembled at the services. Until 1867, the fathers at this church had dwelt in the miserable little one-story half-adobe building which they now use as a kitchen and refectory. In that year, they built a two-story brick dwelling, and in 1886, when the *collegium inchoatum* had been started there and three scholastics arrived as professors, a benefactor added another story, leaving the building as it now stands. The new college building on San Fernando Street, is rapidly approaching completion. It stands shoulder to shoulder with the church and faces the site of the new post office. It is a handsome building of pressed brick and sandstone, three stories high, and, besides ample classrooms, lecture-halls, etc., will contain the residence of the fathers. Father Bartholomew Calzia, the Rector, expects to formally open it on January 1, 1892.

The seventh Rector of St. Ignatius College, Fr. John Pinasco was appointed December 8, 1876, and on the 26th of the same month Fr. Aloysius Brunengo became Rector at Santa Clara. In September of this year, the novitiate at Santa Clara had for a second time been closed for want of novices, and early in 1877 Fr. Varsi went to Europe to gather recruits there. During his absence the new Com-

mercial building was erected, to accommodate four large classrooms, the hall of the Junior Dramatics, the study-room of the day-scholars, the grand commercial establishment and the art studio. Fr. Varsi returned on October 1, with a party of thirteen novices, the last contingent from Europe to join the Mission. He was appointed Superior of the Mission on the following day, while Fr. Masnata became pastor at Santa Clara.

The opening of a house in Nevada was attempted in August, 1878, at the earnest request of the bishop. Fr. Raffo undertook the work at Reno. After a few months, however, of incredible hardships, in which he could get no cooked food and was in want of the commonest necessaries of life, the effort was abandoned.

The new college buildings in San Francisco were first occupied in February, 1880, when Fr. Pinasco and his staff removed thither. This great group of buildings, including garden and playground, occupies a rectangle of about 400 feet by 275. The towers of the church are 200 feet high. The two lower stories of the college are devoted to class-rooms and lecture-halls, and afford accommodation for about 1200 students, which number has more than once been very nearly realized. The two upper stories are thrown into one for the spacious college hall, 120 feet by 100, capable of seating aout 3000 spectators. The reason for building the church on Hayes St., instead of Van Ness Ave., where it might have made a more imposing appearance, was the desire to escape the clouds of dust which sweep down the latter street. The Hayes St. wing of the college building is devoted to private rooms for the faculty and the fathers engaged in the church, and to a course of philosophical and scientific studies for the younger members of the Society. The late superb improvements in the church were made at the expense of Mrs. Andrew Welch who donated 50,000 dollars for the purpose. Their extraordinary beauty is something which can only be appreciated on a personal visit. Father Pinasco was succeeded as Rector of St. Ignatius College by Father Robert Kenna, July 7, 1880, and three days later was appointed Rector of Santa Clara College. The S. C. C. Alumni Association was organized the following April 27. Hon. Bernard D. Murphy, of '62, at one time Mayor of San Jose, was elected President; J. M. Burnett, of '58, a son of the old governor, vice-President; Thos. F. Morrison, of '75, Treasurer; and Charles T. Wilcox, of '70, Secretary.

The little chapel at Los Gatos, 50 feet by 26, was erected

in June of this year. Fr. Bixio who had attended the town from Santa Clara, had till then been obliged to say Mass in an upper room over a liquor store. The residence in the town was not opened till August 24, 1886, when Fr. Masnata took possession of Mr. Wilcox's old house on the side of the great hill overlooking the town. Forty acres of the present one hundred and twenty had been purchased of Mr. Wilcox in the preceding March. Work on the brick building began March 23, 1887, and by the beginning of June, 1888, it was completed and formally opened with Fr. Pinasco as Rector and Master of Novices and Instructor of the fathers of the third probation.

Fr. Congiato was appointed Superior of the Mission for a third time on January 16, 1883, and held the position for five years. This appointment was followed shortly by that of the tenth President of Santa Clara College, Fr. Robert Kenna, who entered office July 26, 1883. The preceding day he had yielded his post of Rector of St. Ignatius College to Fr. Joseph Sasia, the present Superior of the Mission. The death of the venerable Novice Master, Fr. Canio, occurred on June 17, of this year. He had discharged his delicate office for almost twenty years, and in the quiet of his hidden life was esteemed as a priest highly educated in the classics and theology, and of the most exemplary virtues as a religious.

A saintly beggar of Santa Clara was buried from the parish church on February 6, 1884. His name was Thaddeus Smith, and many not improperly compared him to St. Benedict Joseph Labre. He used to spend several hours daily in the church in prayer, often with his arms outstretched in the form of a cross, and was distinguished for his heroic contempt of self, his genuine love of holy poverty, and his unwearying spirit of mortification.

A solemn inquiry into the life and miracles of the celebrated Spanish Franciscan missionary, Fr. Joseph Magin, who had governed the Mission with Fr. Viader in the Indian days from 1794 to 1830, was begun in August, 1884, when Archbishop Alemany came to the college for the purpose with a number of his clergy, secular and regular. Two months were spent in the most scrupulous inquiry. Fr. Masnata crossexamined the witnesses, many of whom were very old and had come from distant parts of the country. Evidence of a number of miracles was pretty well established, and on laying it before the *Curia* on his last visit to Rome, the archbishop was encouraged to proceed in the inquiry. Unfortunately, many things have conspired to delay it, until now, when nearly all of the witnesses are dead, the

cause seems practically abandoned. It is positively asserted that he predicted many events exactly as they came to pass, though naturally he could have had no knowledge of them; while it is asserted that he was often seen raised from the ground in prayer, that the great crucifix in the church was once known to stretch out its arms towards him, and that he repeatedly caused the dead to speak from their graves.

The complete and long-needed overhauling of the old mission church occurred in September, 1885, under Fr. Kenna. It is thus summarized by the *Santa Clara Journal* of November 11. "The superiors of the college undertook the task with the intention of restoring, as far as possible, the work which was rapidly disappearing from the ravages of time, and of adapting the building more closely to the requirements of a modern congregation. The adobe walls, the security of which was doubtful in case of earthquake, were removed, and additional windows inserted in the outer walls which encased them. A new organ gallery was added, with cloisters around the sanctuary, but in other respects the internal arrangements of the old building were exactly reproduced. The ceiling over the sanctuary was taken down and restored without the slightest alteration in either figure or colors. The ceiling of the rest of the church, which had to be replaced, was repainted in exact accordance with the old designs; and the walls were repainted as they had been sixty years ago, before time and dust had effaced the handiwork of the old painters. The altar and the statues have been regilded; and the interior now presents a better specimen of a mission church in the olden days of California than can be found elsewhere on the coast." These improvements were followed in December by the enlargement of the two side-chapels and the erection of the Sodality reading-room as a link between them. This reading-room is now used as a place of meeting every week for the members of the Sodality Debating Society.

Archbishop Alemany, after the resignation of his diocese and previous to his final departure for Spain, paid a last visit to Santa Clara College in January, 1885. He came with a number of his clergy and instituted a second court of inquiry into the virtues of Fr. Magin. At its conclusion, he called the community together and addressed them in the kindest terms, after which he imparted his episcopal blessing to themselves, their houses and their employments. In June of the same year, his successor, Archbishop Riordan and thirty-four of his clergy assembled at the college to make a four days' spiritual retreat. A similar retreat was given to the clergy of the Archdiocese in 1886 by Fr. Raffo;

in 1887 and 1888, by Very Rev. Fr. Sasia; in 1889 and 1890, by Fr. Mans, and in 1891 by Fr. Connolly.

The project of the Memorial Chapel at Santa Clara was started the next December. Fr. Kenna issued a call to the old students to assist him in erecting a befitting memorial of their college days. Nothing could answer this purpose better than a chapel, where all their names should be lovingly enshrined and the holy Sacrifice be constantly offered for their well-being. The building would be 125 feet long by 45 wide and 42 high, of brick, and costing about $35,000. Over a hundred replies were promptly made and others kept following so encouragingly that in April, 1886, the old chapel was moved across the campus to beside the theatre —to become a spacious reading-room in the summer of 1889,—and work on the Memorial Chapel began briskly. The corner-stone was solemnly laid by Archbishop Riordan on June 6, 1887, and it was formally opened on October 7, 1888, by Very Rev. Joseph Sasia. Two of the stained-glass and storied windows are memorials of old students, the third is a present from the artist himself, while the fourth is a present from Mrs. Andrew Welch. The copy of Murillo's Holy Family, over the main altar, is a present from Capt. Raggio, an Italian officer in the French army, a brother of the present pastor of the mission church.

Fr. Sasia was appointed to succeed Fr. Congiato as Superior of the Mission on July 10, 1888, having been replaced as Rector of St. Ignatius on June 8, 1887, by Fr. Henry Imoda, the present incumbent. A new Novice Master, Fr. Paul Mans, was appointed to succeed Fr. Pinasco at the Los Gatos novitiate on July 31, 1888. In the same month, the classes of philosophy for the scholastics of the Society were removed from Santa Clara to San Francisco. On December 27 of the same year, Fr. Pinasco was appointed for the second time Rector of Santa Clara, and Fr. Bartholomew Calzia vice-Rector of the prospective college in San Jose.

A second Visitor was sent to the Mission by the General in April, 1889. This was Very Rev. Rudolph J. Meyer, formerly Provincial of the Missouri Province and Rector of the St. Louis University. He remained here for about two months.

The death of Fr. James Bouchard, December 27, 1889, was a serious loss to the Mission. He was born in Louisiana in 1823. His mother was a French woman and his father an Indian chief. He figures in Shea's *U. S. Catholic Missions* as Watomika, the convert Indian. After being for some years a Presbyterian minister, he was baptized a Catholic by Fr. Damen in July, 1848, and eighteen months later,

entered the Society of Jesus. He came to California in August, 1861, and for twenty-eight years labored with the most extraordinary fruit of souls in all the States of the Pacific coast, in Nevada, Idaho and Montana. He was always the favorite preacher of San Francisco. Wherever he preached a mission, a genuine revival of the practices of faith followed, and his converts are to be found by hundreds in every county he passed through. Over five thousand people attended his obsequies, at which Archbishop Riordan gave the absolution. It is to be hoped that his recent biography in the WOODSTOCK LETTERS will be considerably augmented before long.

Fr. Paul Mans, the saintly Novice Master of the Mission passed to his eternal reward on July 7, 1890. A Belgian by birth, he made his ecclesiastical studies in Louvain, and, coming to America, labored as a secular priest for many years in Oregon before he entered the Society of Jesus. His life was one of extraordinary mortification and spirit of prayer. Almost his last words were a promise to pray for the success of the novitiate, a promise which he has evidently fulfilled. The novitiate was never more numerous or the prospects brighter than at present. The spirit of religious vocations seems to be now consolingly developed in California. Fr. Mans was succeeded for a few months as Novice Master by Fr. Joseph Müller, a member of the Buffalo Mission who has been sojourning for some years in California. Fr. Dominic Jacoby was then appointed to the office, which he has been discharging ever since. Fr. John B. Meloche, of the Mission of Canada, has been acting as parish priest at Los Gatos for about two years, replacing Fr. Picardo, the successor of Fr. Masnata. The church there has not yet been defined as a parish church, but the work done covers several miles of territory and includes a congregation of about four hundred.

On July, 26, 1891, Fr. Henry Imoda was appointed Superior of the Mission, to succeed Fr. Sasia. He at the same time retains his position of Rector of St. Ignatius College, San Francisco.

At our present writing (September, 1891), the Jesuit Mission of California numbers one hundred and forty members, —forty-five priests, forty-six scholastics and forty-nine lay-brothers, distributed variously in San Francisco, Santa Clara, San Jose and Los Gatos, besides a number pursuing their third year of probation at Florissant, or their theological studies at Woodstock. The number cannot be said to equal the demand on their labors. Only recently, for lack of subjects, they were compelled to decline an invitation from

Abp. Riordan to take charge of the Lake County Indians, besides the offer of a college in Oregon. The Franciscans are now reaping a harvest of souls in the former mission.

In San Francisco, besides conducting a college of about seven hundred students, the fathers have also, as we have seen, a course of philosophy and the physical sciences for the younger members of the Society. Their duties are fairly limitless in connection with their great church. They also act as spiritual directors for the Catholics at the Presidio Barracks, the House of Correction, the City Prison and the Hospital, and are chaplains for a number of convents. At the request of the archbishop, one of the fathers has lately been assigned to work among the Portuguese.

At Santa Clara College, the students number about two hundred, boarders and day-scholars. The parish includes some twelve hundred souls. The fathers also attend Mountain View, with a congregation of about two hundred, and say Mass every Sunday at our villa at Cupertino, where perhaps fifty Catholics congregate. Mass is also said once a month at the Long Bridge chapel, beyond Saratoga, for a congregation of about fifty, and once a month at the Agnew's Insane Asylum. Frequent visits are also made to Alviso and catechism classes established from time to time, besides the regular visits to the Home for the Feeble-Minded and the County Hospital. The fathers expect to build a church at Saratoga in a few months.

In San Jose, the fathers have a congregation of about three thousand souls, amongst whom is a Spanish and German congregation. The latter have been presented by Judge O'Connor with a plot of ground for the erection of a church for themselves, and their subscriptions to the same have been so liberal that the church is now under roof. The corner-stone was laid by the archbishop on July 19. We have already spoken of the church at New Almaden, attended from San Jose, and of the Los Gatos church, which is attached to the parish of Santa Clara. In addition to these labors, the fathers are frequently called upon to give lectures, missions and retreats, besides assisting the neighboring secular clergy on great festivals and many other occasions. In the summer months especially, their responses to these calls carry them to all the States and Territories west of the Rocky Mountains. Twenty-five retreats were given in the summer of 1890, two of which were to priests, one at Santa Clara and the other at Helena, Montana, while a third was the thirty days' retreat given to the Christian Brothers. About the same number of retreats were given in the summer of 1891.

A REMARKABLE CONVERSION.

To the Editor of the Woodstock Letters.

BALTIMORE, August, 1891.

DEAR REVEREND FATHER,

P. C.

Acting on a suggestion from your sub-editor, I send you an account of one of the numberless good works which our prison chaplains are doing for the glory of God, in their own quiet way, unknown to the world at large—nay, unknown to their very brethren. Yet it is not altogether due to the chaplain's zeal; it is, as you shall see, the fruit of a thousand prayers, the effect of wonderful grace. It is the conversion of a soul whom God seemed, in a special way, to claim for himself; the story of a man who lived a remarkably bad life and died a remarkably good death. That man was William Blaney, hanged here in Baltimore, June 12, 1891, for the murder of his aunt and grandmother.

The facts in brief are these. On May 3, 1890, James Blaney, the father of William, visited his mother and sister, and to his horror found them lying in a pool of blood on the floor, mangled almost beyond recognition. He gave the alarm at once, and about an hour afterwards his son William was arrested on suspicion. The young man, though but five and twenty, had often been arrested before for drink and disorderly conduct. On his clothing were found stains of blood, which Prof. Tonry (an ex-Jesuit by the way) afterwards analyzed and pronounced to be that of a human being. To make a long story short, two jail-birds swore at the trial that while in prison with Blaney he had confessed to them the murder in all its hideous details. He killed the aunt for revenge because she prevented the grandmother from giving him money for riotous living; he murdered the grandmother because she happened to be a witness to his horrible crime. The case was given to the jury on Friday evening, October 24, and on the following morning they returned a verdict of "murder in the first degree." The case was carried to a higher court, but the ruling of the lower was sustained, and Blaney's doom was sealed.

I may mention one other incident, which will show how well prepared he was to meet his end. The chaplain had told him that they would probably offer him a stimulant before his march to the gallows, and that he could take it without scruple if he deemed it necessary; at the same time adding that it would be a highly meritorious act if he declined it after the example of his Redeemer upon the cross. A word was sufficient. Twice the stimulant was offered and twice refused. To appreciate what appears to be a very little sacrifice, we must remember that the ruling passion of his life was drink; drink brought him to prison time and time again; and it was for drink that he sold his last hope of life and liberty. He walked to the scaffold with his eyes fixed on the crucifix, looking neither to the right nor to the left. After kissing the emblem of his salvation and receiving the last absolution, he said: "I am resigned. Lord, make the sacrifice easy."

Wonderful, O God, are Thy dealings with the sinner! Verily, Thy ways are not the ways of man!

Your brother in Christ,

P. J. CORMICAN.

CHILI AND THE ARGENTINE REPUBLIC.

A Letter from the Superior of the Mission to the Editor.

CÓRDOBA DE TUCUMAN,
August 3, 1891.

DEAR REV. FATHER IN CHRIST,
P. C.

From this city, where I am actually occupied in the yearly visitation, I answer your very interesting letter, which reached me a few days ago. Being away from Buenos Ayres I have not yet received the WOODSTOCK LETTERS, because all printed matter is kept there and never sent into the interior of the republic. For the same reason I am unable to forward a satisfactory answer to all the questions you ask me, but I hope as soon as I reach Buenos Ayres which will take place in September, to gather the *data* necessary for it.

At present I can tell you merely that this our Chili-Paraguay Mission comprises the Republics of Chili, Uruguay, Paraguay and the Argentine Republic. In Chili we

have four houses, viz., a college in Santiago and three residences, one in Valparaiso, another in Concepcion, and the last one, comprising German fathers, in Puerto-Montt. In Uruguay we have only one college, with the diocesan Seminary situated in the capital, Montevideo. In the Argentine Republic there is the large college of Buenos Ayres and in the same city but in a separate building, the seminary of the diocese. We have besides a second college attached to the seminary in the city called "Santa Fé de Paraná." Here in Córdoba there is a residence with a small novitiate, and another in Mendoza. In Paraguay we have nothing at all, nor do we keep a single one of our once famous Reductions; until the present time it has been very hard for us to gain an entrance into that country, such were the prejudices against our Society, but now we are asked for and desired, so that the only difficulty is the want of men. In order to show this scarcity I send you a catalogue of our Mission, printed last year, in which you will see the number and different occupations of Ours. Vocations are few, so that, most of our subjects come from Europe. We have no house of studies, except one for our juniors who have left the novitiate, and this is in Montevideo.

In general the people are favorable to us, as are also the clergy, with very few exceptions. The civil governments, though radical and not religious, are not adverse, and allow us to do our work in peace. Our fathers in Chili have had nothing to suffer on account of the last war: only at the beginning they had some trouble, because it was believed there was a rebel hidden in our college, but as soon as this was found to be untrue, we were left completely free, without being troubled any more.

I cannot tell you exactly the number of students in our colleges; to learn this I shall have to wait until my return to Buenos Ayres. Still, it is certain that the students are numerous and from the highest families, some of which hold radical principles.

About ministries with our neighbor, the only drawback is the want of men, our colleges absorbing almost all our time. If we had men enough to devote especially to this work, there would be plenty of missions, retreats to religious, and sermons to preach. The priests are few, and consequently there are very large parishes with only one clergyman; hence, want of spiritual training, and for the most part, as an effect of this, ignorance in matters of religion. The people, however, are docile and fond of God's word, by which they are easily convinced. The harvest, therefore, would be abundant were the apostolic laborers numerous.

Still, we do in that line as much as we can, giving missions and the Exercises as far as our number and strength permit.

This is all I am able to tell you at present, hoping that somebody else in Buenos Ayres will help me to give you a fuller account. I will try, likewise, to send you a copy of the History of Literature, by Fr. Poncelis, but here I have not a single one.

I recommend myself to your holy Sacrifices,

Your servant in Christ,

JOSEPH SADERRA.

MISSIONS OF THE MARAÑON IN ECUADOR.

A Letter from Mr. Victor M. Guerrero to the Editor.

REV. AND DEAR FATHER,

P. C.

The interest which your Reverence takes in our South American Missions, no less than the desire you have of making them known through the WOODSTOCK LETTERS, for the greater glory of God, encourages me to present a sketch of our Marañon Missions. I am also glad to have this opportunity of manifesting the extreme need of laborers among those unhappy races, as well as the rich harvest of hardships and of merits which offers itself to those who wish to gain for Christ this portion of his kingdom.

The Marañon Missions take their name from the great South American river, Marañon, now commonly known as the Amazon. This river has its source in the perpetual snows which cap the Andes, and flowing eastward through Brazil, discharges its enormous volume of water into the Atlantic. On either shore dwell many tribes of savages, differing in language and customs. Of these savages, however, we shall say nothing at present, but confine ourselves to an account of those dwelling near the rivers which form the Marañon, especially the Napo, so famous for the gold discovered in its sands.

To have a clear idea of the situation of this missionary field, we should remember that the Andes in Ecuador divide into two spurs of very high mountains, enclosing a valley some two hundred and fifty miles long, and ninety wide. This valley is called *lá planicie interandina*, or, the plain be-

tween the Andes. Scattered here and there over its surface are the cities and towns of the descendants of the Spanish conquerors, and the villages of the half-civilized Indians who have embraced the Catholic faith. Beyond the ridges enclosing this table-land, especially on the east, extends a very wild country, to which only the cupidity of adventurers or the zeal of the missionaries has found access.

The contrast between the bright skies and the delightful climate, nay, the perpetual spring of the table-land, high up in the Andes, and the frequent storms, the insufferable heat, and the rugged character of the country beyond the mountains, gives but a faint picture of the difference that exists in the moral and mental qualities of those who live in these two regions. The white settlers finding places on this extensive plain that were suitable for habitation made no efforts to form colonies; and this neglect has been the cause of the ruin of the Indian tribes dwelling in those parts.

In spite of the difficulties of the undertaking, the Jesuits claimed for themselves this field of labor, which St. Francis Borgia had recommended to their care on sending them to Peru, and which, in 1620, had been put into their hands by the Count of Lemos, a nephew of the saint, and viceroy of Lima. And so it came to pass that they at once began to establish Reductions on the northern bank of the Napo, under the titles of Loreto, La Concepcion, San Ignacio, San Javier, etc.; another group was formed on the banks of the Marañon, with the city of Borja as the capital. Here the Superior of the Mission had his residence, since it afforded him easy access by water to all the Reductions, which, as a rule, are situated near some tributary of the great river. Here, too, many of the missionaries, worn out by their labors, gloriously ended their days, while many others met their death at the hands of the savages, out of hatred for the faith, and for the lessons of sanctity preached to them. Among others might be mentioned Frs. Ferrer, Santa Cruz, Richter and Figueroa. After strenuous efforts, they had succeeded in forming in this wild and mountainous country a group of Reductions with two hundred thousand Indians. Every day the standard of the cross was making fresh conquests, when suddenly, in 1767, all the missionaries were arrested, huddled together into wretched canoes, and banished from their Missions by the violent *Pragmatica* of Charles the Third.

The poor Indians, victims of the extortions of avaricious rulers and the dishonesty of adventurers, fled to the forests, where they soon returned to the savage state from which they had been so lately rescued through the noble exertions

of the missionaries. As for the neophytes who remained behind in the towns, the services of the few secular priests who took charge of them were by no means sufficient for their needs.

At last, in 1869, after more than a century had elapsed, Garcia Moreno came upon the scene, and with his advent dawned a brighter day for the Missions. As a result of his petitions to the Holy See and to the Very Rev. Fr. Beckx, twelve Jesuits were sent to evangelize the country. These straightway fixed their abode in Archidona, Gualaquiza and Macas, the capital cities of three districts, intending to penetrate deeper into the country in proportion as it should be won over to the faith. But what were twelve for so many tribes? The missionaries expected aid from their European brethren, whose apostolic zeal had formerly wrought such prodigies in the Missions of South America. Unhappily, however, for their hopes, the Marañon Missions, besides being straitened in resources, are of the number of those least known to Ours, while some look upon labor expended on a country so subject to revolutions as a waste of time. At all events, no new missionaries went thither, and the Reductions soon began to languish.

At the outset, the missionaries received from Garcia Moreno all the assistance they could hope for. He gave them all the civil authority of the towns, placed a garrison under their orders, forcibly expelled the white settlers who hindered the work of the Gospel, and even promised to visit the Reductions in person to inquire into their wants and to provide whatever was needed. All was now hope and prosperity, and Garcia Moreno flattered himself that there should be realized once again the wonders of Paraguay. But alas for his plans! He was assassinated in 1875 by a former governor of the Missions, who had been banished by him on account of his tyranny towards the Indians.

The news of this calamity caused the greatest excitement throughout the Reductions. It seemed as though the steel that snatched the life of that great man had dealt them likewise a mortal blow. Those who had been banished returned in swarms to satisfy their greed with the golden sands of the Napo, and to take vengeance on the unarmed missionaries, through whom they believed they had formerly been expelled. The Indians retired again to the forests, and some of the missionaries, despairing of a better state of things, were forced to abandon a field where their only prospect was a harvest of contradictions and disappointments.

Peace was happily restored in 1883, and the order which then began to reign in the capital soon extended to the re-

motest corners of the republic. The number of laborers, however, in that year, amounted only to six, and these were dispersed over an immense territory. To concentrate their forces, they abandoned the other provinces of Macas and Gualaquiza, and confined themselves to that of the Napo, which to this day has proved the most fruitful of the Reductions.

Here our missionaries, now fourteen in all, most of them Spaniards, recommenced their labors with new ardor, and continue their work under the protection of the present government, which knows how to appreciate and generously encourage the endeavors of the missionaries. I hope on another occasion to give a sketch of their labors. I will content myself at present with an account of their difficulties and sufferings, using for the purpose a few selections from letters of our missionaries.

In a letter dated September 28, 1890, Br. Coroso writes from Archidona a description of his journey over the Eastern Cordillera: "About three in the afternoon, we arrived at the summit of the Guamani, and crossed it in fair weather. The first cause of surprise to the traveller here is the steep descent of the mountain, while the frequent storms that sweep over the Cordillera make the passage very slippery and dangerous. We all experienced very shortly how unsafe the road was. One of our party sank with his horse into one of the boggy holes which lie across the road in the depressions between the mountain ridges, and with difficulty we rescued him, covered with mud, and scarcely recognizable. The crupper of Fr. Sanchez's saddle broke, and he himself went rolling several yards down the slope. For my part, I preferred to go over the road leading my mule, and even then I could not prevent his sinking five times in the treacherous bog; each time we had to pull him out by main force with ropes. So we went on our way, sinking time and again, until, as night came on, we reached a solitary hut, where we were without so much as a pot for cooking, or a candle to give us a little light. There were two or three Indian families living there, and from them we borrowed a large earthen pot, in which we boiled a little rice. What with the loss of sleep and the fatigue of the ride, the two fathers were compelled to seek a little rest on some straw pallets used by the Indians; and I myself was so tired that I lay down, I cared not where, leaving Fr. Arias and Br. Marin to partake of the banquet of rice, which they did one after the other, as our hotel boasted of but a single spoon."

The same brother gives an account of his arrival at Archidona, and the state of the house there:—

"A half-hour before we arrived at the town, there came out to meet us Br. Palacios, with his lordship the governor, attended by soldiers and servants. To supply for a military band, they were beating their drums vigorously, and firing salutes into the air. In the principal square we saw the governor's house magnificently decorated in honor of our arrival. As we approached this place, the judge and his secretary came forward in all their majesty. But the poor missionaries presented a sorry sight. After travelling so many days, they were worn out and emaciated: Fr. Tovia, the Vicar Apostolic, was severely wounded by a fall from his horse; one of his finger nails was nearly torn off, and his hands were almost raw from the constant use of his mountain-staff; Fr. Arias could scarcely stand, his feet were so swollen and painful; and Fr. Sanchez was rudely shaken up by his falls, and reduced to a shadow for want of food. For eight days past the fathers have had nothing but suffering. Br. Marin and myself alone of the party were robust and sound. But God has assuredly given us a most delightful residence here. We have a large garden with the most exquiste fruits produced in warm climates: bananas of various kinds, pine-apples, sapotillas, mandarines and sugar-cane in great abundance. From this latter we extract a plentiful supply of guarapo of excellent quality, which is the ordinary beverage of this region."

The journeys of our missionaries from one Reduction to another would furnish matter for the most romantic story; a few lines will suffice to give some idea of what they are. One of the missionaries writes:

"Our journeys are one continuous meditation on death. I do not speak of the poisonous vipers, of the tarantulas, nor of the scorpions, for these we have even at home. I speak of the tigers, the jaguars and bears which are not unfrequently met with in these wilds. Not long since, I fell somewhat behind my companions, when suddenly a leopard bounded into the road, eyed me for a moment, and then, to my utter astonishment, bounded back again into the thicket. My tongue was paralyzed with fright, so that on rejoining the others, I was unable to reply to the questions they put me. Noticing my altered appearance and my whitened beard, they suspected what had passed. *A propos* of my beard, as often as I cross any of our deep and precipitate mountain torrents, crawling over on a rude bridge made of a single plank, it seems to me that my beard turns a shade whiter than it was before."

Another father says: "On that night we could not close our eyes; we were encamped on the banks of the Napo.

All of a sudden a hurricane sprang up, and the trees were bent to the earth with a dreadful crashing sound. One fell to the ground but five feet away, and the Indians by my side burst into laughter; such is the effect produced on them by any danger. Soon after a great roaring was heard, the river was sweeping away its banks! We got up quickly, hastily laid hold of a little food, and fled for our lives. Though the storm was soon over, for seven days we wandered about, lost in the forest, and hemmed in by two swollen rivers. Still, thanks be to God, we found monkeys and parrots enough to satisfy our hunger."

You would naturally expect one's constitution to give way under the privations endured in this missionary field; this, however, we must confess for God's glory, but rarely happens. If one is broken down with labors or sickness, the only remedy is to send him to the healthy climate of Quito. But the sufferings which have to be endured on this journey are almost indescribable. Here is an account taken from a letter of the Fr. Vicar of the Mission to Mr. Malzieu:

"In consequence of my journey to the Curaray River I contracted malaria, which was speedily making an end of me. So the fathers decided that I should set out for Quito, where the treatment of a physician might preserve my life. Never did I suffer so much as on the road from Archidona to Baeza, carried as I was on the backs of Indians; for, in my condition, any other mode of travelling was out of the question. We arrived at last at Baeza; but we still had the Cordillera before us! It was raining heavily and I had no Indians to carry me. So I remained there, a victim of the fever, diet, and sleeplessness, reduced to a mere skeleton, and taking what rest I could upon a hide on the floor. When at length the rain had somewhat abated, I begged and entreated to be allowed to continue the journey on horseback. When the Indians arrived, they saddled the beasts, and placed me, as best they could on the horse. As I was very weak I could not brace myself in the stirrups, and fell forward on the horse's neck as we made the descent. The jolting of the horse, moreover, was very trying on me. Thus we proceeded until we came to the summit of the Cordillera. Here I could bear no more. I asked to be taken down from the saddle. They laid me on the grass which was wet and cold, still I found it an indescribable relief compared with the motion of the horse. In a little while I went off into a faint, and was given up for dead. The Indians cried out sorrowfully: 'Never have we seen

the missionary in such a plight.' Poor people! they imagine, perhaps, that the missionaries are immortal. After two hours, I recovered consciousness, and found myself in solitude, in the darkness of the night, at a height of thirteen thousand feet, with no other protection from the weather than the almost leafless bushes that grow in these cold and elevated regions. All this time a severe storm was raging above us, and three different times it began to rain; my only protection against the rain was to cover my face with my sombrero. But it was the good pleasure of our Lord that the danger should only threaten us, in order that we might recognize how at all times his fatherly hand was guiding us. When it cleared up on the following day, we set ourselves again to the difficulties of our journey as before. At one in the afternoon we reached our college of the Immaculate Conception. I assure you that I never gave such fervent and heartfelt thanks to the Divine Majesty, as when I found myself in my room, in the midst of my brethren. And now I am on the way to recovery, and, am at the same time, making preparations for my return journey to the Mission."

Fr. Tovia concludes his letter lamenting the dearth of laborers in a field so straitened for them, and so ready to receive them with open arms. "You may perchance ask," says he, "but what of the Reductions founded by the old Society? A remnant still exists, destitute of all spiritual aid, and when I passed through them, the poor Indians urged and entreated me to remain in their midst, but to my great grief I was obliged to refuse their request. Although these poor people are Christians, they scarcely see a priest more than once or twice in a lifetime; and so they die without the sacraments. Other tribes, that have not the faith, are rapidly becoming extinct, owing to the continual warfare upon one another; for they know not the gospel of charity. What can be done? There are no missionaries. Many, perhaps, dread these missions, as being full of hardships; others may say that they have no desire to labor to-day, for the sake of being banished to-morrow. Oh! that both these classes would remember how Jesus Christ did not hesitate to give his life for these very souls, and for all men, although for many his sacrifice would be unfruitful. Ah! if they but knew with what consolations God sweetens our trials in the depths of these forests! Many there are who would come to these Missions if they had a chance to shed their blood for the faith. Noble sentiments! no doubt; but one should not forget that a life of constant sacrifice is equivalent to many martyrdoms. Lastly, I am aware many prefer the

work of the colleges, yet for myself I can say, and that in no boastful spirit, experience of what is to be gained in the missions has decided me for them. Ten times would I enter the Society, to come to this Mission. Whether my labors should end in death at the hands of the savages, or in banishment, it would be equally acceptable to me, provided I had done something to save from ruin so many souls redeemed by our loving Saviour."

In a future letter I intend to give you an account of the work done on these Missions, of the efforts of the missionaries in reclaiming the Indians, of the difficulties thrown in their way by the white settlers, of the schools and scholars, etc.

Your servant in Christ,
VICTOR M. GUERRERO.

BRAZIL.

Letter from Fr. Galanti to the Editor.

ITÙ—COLLEGE OF ST. ALOYSIUS,
July 26, 1891.

REV. DEAR FATHER,
P. C.

It was with great consolation that yesterday I received your ever most interesting LETTERS. May our Lord reward you for such a work, which, by showing what our beloved Company is everywhere doing A. M. D. G., highly contributes to keep up the spirits of Ours, chiefly of such as live isolated in the missions.

I am going to send you immediately another communication, hoping it will not be too late for your next Number.

Goyas.—The mission of Goyas is no more, and its closing was a sad one. Since last year the superiors had made up their mind to call back the fathers, but Fr. Tuveri died there just before leaving the Mission. Fr. Servanzi with the lay brother started I don't know in what month. Instead of going up the Tocantins in order to come to Itù by the city of Goyas, they preferred to go down the river and come back through Pará and thence by sea. It was from the capital of Pará that in the month of April last, Fr. Servanzi sent a cablegram apprising us of the death of Fr. Tuveri, and that he himself was coming to us. We were very anx-

iously expecting good Fr. Servanzi, hoping he would be very useful to this college, when about the middle of May we were surprised by a telegraph communication from Pernambuco. Fr. Servanzi had just breathed his last there! The fact was that during the journey down the river he had caught malaria, and instead of curing it in Pará, he had undertaken the voyage to Rio Janeiro. In Pernambuco, however, he understood he could not go any farther. Accordingly he landed there and went immediately to the public hospital, asking the last sacraments, which he received to the greatest edification of every one. In a few hours he was dead. Several priests of Pernambuco as well as several boys, formerly our students, hastened to pay their tribute of respect to the remains of so good a man and to give him a suitable funeral. The lay brother, too, was dangerously ill, but happily he recovered, and is now about to come on here. Could I write easily in English, I would be very glad to tell you a good many edifying things about Fr. Servanzi, but I must be satisfied with only three words. He was very *humble*, *charitable* and *zealous*. He belonged to a most noble family of Italy; his father was a count; his brother, *guardia nobile* under Pius IX.; he himself was a graduate in canon law. Still, he never said a word which might even remotely intimate any of these qualities. His conversation and his whole behaviour were so simple that you would take him for quite an ordinary man. He taught Latin grammar and was prefect of the first division during two years in the college of Itù, where during one year I lived with him in the same room. I may say, I have never seen, even among Ours, a man so humble, charitable and simple as he was. He edified me very much in every respect. Being requested to give the information *ad gradum* relative to him, I felt obliged to put down the following words: *Eximia gaudet charitate*. I remember having written on that occasion several other edifying things, but I don't recollect them now in particular as well as the one just mentioned. As to his faults, having conscientiously examined everything, I was obliged to say: *Nullum invenio defectum*. You know, however, how rigorous these informations are. He was also, during six or seven years, superior of the residence of St. Catharine, where he was very much beloved by everybody. The colonists used to call him *the father that smiles*. He indeed had ever a sweet charming smile for everybody. The house of St. Catharine was, and is still, very poor, and all the people are very poor there; but Fr. Servanzi was so happy in it and among them that you would say he had always lived in the greatest pov-

erty and did not know what a comfortable life meant. He was scarcely fifty years old and had lived in the Society a little more than twenty-three years. You may see, therefore, how great his loss has been for us; so much the more as at the end of February we suffered a similar loss in another father, who died of yellow fever in Rio Janeiro.

The Feast of St. Aloysius was this year celebrated on the twelfth of July. The new church, which had been in course of erection for several years, being ready, was solemnly dedicated that day to our heavenly patron. On the tenth we began the feast with a general Communion of the boys. The solemn blessing of the church followed, with pontifical high Mass, sermon, music, etc.,—in the evening a solemn Benediction by a bishop, music, sermon, etc. On the eleventh another pontifical high Mass, sermon, etc.,—in the evening everything as on the preceding day. On the twelfth pontifical high Mass, sermon by a bishop, etc.,—in the evening a solemn procession through the streets of the town; then solemn Benediction by a bishop, etc., after which there were fireworks in the square before the college. On Monday the thirteenth, after a literary entertainment in which several poems and speeches on the Saint were delivered, our children performed a drama, translated from the *French Messenger*, on St. Aloysius's vocation. It was quite a success. The satisfaction of the visitors was great; many were weeping and every one admired the abilities of our young actors, who in truth played their parts admirably. There was at the end a marvellous *quadro vivo*, viz., a tableau composed of all the actors, St. Aloysius being in glory in the midst of two angels (two very little children in the costume of angels), and all the other actors in the attitude of venerating him. The large hall of the college was so crowded that our boys could find no place in it. As this difficulty had been foreseen they had had a private representation a few days before.

Soon after the drama we went to dinner, in which one hundred and fifty strangers took part. After dinner, which was over at seven o'clock, we got out to enjoy the solemn illumination of the playgrounds. Everything was the work of our boys. It consisted of three large buildings made of timber. One was the famous *Palazzo Pitti* in Florence; another the church of the Roman College; the third Gonzaga palace at Castiglione. Every one of these buildings was ornamented with more than four thousand lights. We expected it would be a success as all the rest of the feast had been, but a little gale of wind blowing precisely at that very moment spoiled almost everything. Patience! You may

fancy the grief of these poor boys who had worked so much and so earnestly. Those buildings, however, were photographed, and I hope I shall soon be able to send you a sample of them.

The number of visitors was so great that three hundred dollars were offered for a room, during five days in the town. For several days the railroad was, for want of carriages, unable to receive, at the usual time, all the passengers, who consequently were obliged to wait for another train that had to go to take them.

The college during those days was more like a town than a religious house. There were four brass bands, music from St. Paul, companies, etc. There were also four bishops, several canons, many priests, etc. There were more than one hundred persons lodged in the college. It is clear that they could not be comfortably lodged being so many, but as for this they were not difficult to please in such circumstances. The expenses, of course, must have been very considerable, but it was proper to incur them on such an occasion, as St. Aloysius has these twenty-four years protected this college in a very wonderful way and has raised it to the highest point of prosperity, far beyond what we hoped or even could have dared to hope.

We have now a Visitor from Rome; he landed at Rio Janeiro on the 21st of the present month. He is Rev. Fr. Ghetti, who was Provincial before Rev. Fr. Freddi. This visitation, too, we hope, will prove most beneficial to our Mission.

Next month we shall have the first Communion of over two hundred of our boys. As for me it is the best feast in the college. Meanwhile we are little by little instructing and shriving them. When I speak of first Communion you must not think of little children. Some of them are fourteen, fifteen and even more. Every year we receive many such boys coming from other colleges and knowing nothing at all of religion; because in Brazil religious teaching is very rare in families, while in the colleges, except the seminaries and a very few others, it is utterly excluded or at least neglected.

Since my last communication a public disturbance against the government has taken place in Pará. I don't know well what is the matter, but it seems to be already over. The students of the National College, formerly Collegio Pedro II., rose up in revolution against their superiors, and the college was shut up. Similar facts are also daily realized in several military academies. Generally the state of the country is as follows: Irreligious people, those very men, who

carried the revolution into effect, don't like the constitution. They say it is not republican, because it affords too much liberty to religion. They are, therefore, trying to get it reformed. The Catholics on the other hand and all men of good common sense defend the constitution. Don't you see here the march of the French Revolution of the last century? First the king; then the constitution; next property. No one is able to foretell the future. The State of St. Paul has just voted its own particular constitution. The famous article against us was also in it, but it has been suppressed without discussion.

Corrections:—In the preceding Number, it would be well to correct as follows: p. 179, line 14, for *northern* read *southern;* p. 184, line 27, for Brazil *is* a colony, Brazil *was.*

I recommend myself to your holy Sacrifices,

RAPHAEL M. GALANTI.

THE ARAPAHOES IN WYOMING.

A Letter from Fr. Ponziglione to the Editor.

ST. STEPHEN'S MISSION, FREMONT CO.,
WYOMING, Aug. 29, 1891.

REV. DEAR FATHER.
P. C.

I have described in the LETTERS the origin and progress of St. Stephen's Mission, which, since 1888, has been looked upon as a part of the Missouri Province, though in reality it was only a *Missio Indica temporaria.* I shall now inform you that at last our Superiors have annexed this Mission to those of the Rocky Mountains, in charge of Fr. Joseph M. Cataldo. However, before I proceed any farther, you will allow me to correct two errors made in my last letter of the 23rd of December, 1890. In the first place, that letter should not have been dated from the Spokane Reservation; for St. Stephen's is not on the Spokane, but on the Shoshone Reservation. There is a great distance between the two, one being in Idaho, the other in Wyoming. In the second place, it is there stated that at the time I was writing we had twenty-two children in attendance at this school. This again is wrong; for from our quarterly accounts, forwarded to the Indian Department at the end of 1890, it appears that we had ninety-two children boarding in this Mission,

one-half of them being Indian boys, the other half, Indian girls.

I insist on correcting this error in particular, because no one expected that we could ever succeed in getting any of the Arapahoe children, when on the 18th of March, 1890, we reopend this school. There were many adverse circumstances conspiring against us, all kinds of opposition being daily raised to prevent our success. At our very start we found ourselves encumbered by debt; we had not even a sufficient supply of provisions and had no money to procure what we needed. Some goods, such as childrens' clothing, sent to this Mission not long before our arrival, had been refused by our predecessors and went somewhere else. So likewise several boxes of other similar goods also sent to this Mission about the same time were refused and left in the warehouse of the Union Pacific Railroad at Rawling (about 175 miles from this place), and though we frequently called for them, they were only delivered to us sixteen months after they were due. To this is to be added, that the persons, who were to assist us in taking care of our Indian children, appeared to be very much down-hearted in the discharge of their daily duties. But in spite of all these difficulties, Fr. Ignatius Panken succeeded in his work. He soon gained the confidence of the Indians, and by the end of June, 1890, we had thirty of their children boarding at this school.

Fr. Panken gradually paid the debts we found at our coming, and by prudent management kept everything going on with general satisfaction. And this will appear most remarkable if you consider that we had to wait a long time before receiving a single cent of the money acknowledged due to us by the Indian Department. This delay in sending us the needed funds has been persevered in the whole year through, to our very great disadvantage.

All this being taken into consideration, it is not to be wondered at if, humanly speaking, we indeed had not much encouragement, when on the first of September, 1890 we invited the Arapahoes to bring their children to this school. The Indians came willingly, and though they felt greatly disappointed when they saw that we had no sisters to take care of their children, nevertheless they let us have quite a number of them, the maximum reaching ninety-two by the end of December, 1890. The Christmas holidays coming, we allowed, as customary, our pupils to go home for a few days. The consequence of this (which in my opinion is a very bad custom in an Indian boarding-school) was that all those, who had been allowed to go home, did not return at

the beginning of the new year, and by the end of March the number of our boarders was considerably reduced. About the middle of May, we were obliged to dismiss the balance of those children who had remained with us. You may ask, why? In answer I must say that the principal reason was that the Indians did not like to trust their children to the young ladies we had hired to conduct the school. This fact proves that there is no use in keeping up an Indian boarding-school, without having some good sisters to take care of it.

There is no doubt that the ladies we had employed were all of very good character, but the object of their engaging themselves in a work of this kind having been neither the love of God, nor any zeal for the spiritual welfare of our children, they were working only automatically, as mercenaries would do. Not being used to live under any restraint, they soon got tired of what I may call our conventual life. They felt dispirited and were but longing for their friends. And when these would come to visit them, that day was lost for the pupils; for these ladies would pass all their time running around with their visitors, leaving the children to take care of themselves. No sooner did spring open, than on the holidays they wanted to go to Lander (25 miles distant) to enjoy themselves. On such occasions one of them would remain here to take care of the boarders. At last, at the beginning of May, they all got the notion of having a few days' sport, and left all together for Lander in company of a young man, who came after them. Of course once they had all gone we were obliged to dismiss the children, and the school was closed more than one month before vacation time. The result was that the training of our pupils was badly neglected by these ladies, and no wonder, for professing to have no religion, and being moved by no supernatural motives, they had nothing else in view but their pecuniary interest.

Perhaps you may say, why did you not get other sisters in due time? To this I must reply that from the day the sisters left us, we did all in our power to procure the help of some others. We wrote to several bishops, and superiors of convents, but the fear, I suppose, of interfering with the views of Rt. Rev. Bishop Burke, then absent in Europe, prevented those to whom we had applied from giving us a favorable answer. And this was to be expected, for every one knew that Rt. Rev. Bishop Burke had engaged some Sisters of Charity from Leavenworth, Kansas, to take care of the education of our Indian children, and not knowing why these good sisters, after having been over a year em-

ployed in this holy work, now all at once of their own accord, abandoned this Mission, they did not dare to replace them on their own responsibility. Hence they replied to our letters with kind, but evasive words, concluding that they wished to be excused if they did not comply with our request. The consequence was that, left to our own resources, we were forced to get on the best we could.

As soon as our Rt. Rev. Bishop had returned from Europe and had been informed by our Very Rev. Father Provincial that he would recall us by the end of the scholastic year, he himself looked around for some sisters and succeeded in inducing Mother Catharine (Drexel) with whose funds this Mission was started, to come and see this place. Rt. Rev. Bishop Burke, Mother Catharine, and another sister of her Order came here on the 18th of last June. They were very much pleased with all they saw. Mother Catharine promised that by the end of this month she would send here several sisters to take care of the Indian school.

Thus you will see that since the 18th of March 1890, to the end of this scholastic year, we have been working under very great difficulties; we may say in truth that we have been continually struggling up stream. Having neither brothers nor sisters to help in carrying on the daily work of the Mission, we were compelled to pay a large amount of money every month for the services of teachers and several other indispensable hired persons. This outlay, which, under the circumstances by which we were surrounded, we could not avoid, prevented us from making improvements, which were most needed for the spiritual as well as material welfare of our Indians.

On the 22nd instant, the sisters promised by Mother Catharine reached this place. Yesterday, Fr. Aloysius M. Folchi of our Society, Superior of the Sacred Heart Residence among the Cœurs d'Alène in the State of Idaho, came here to be Superior of this Mission which will in the future be attached to the Mission of the Rocky Mountains.

PAUL MARY PONZIGLIONE.

THE ACCIDENT AT ST. INIGO'S VILLA.

A Letter from Fr. Wynne to the Editor.

[*Many inquiries have been made about the accident at St. Inigo's which deprived us of three of our scholastics and injured several more; and we know that Ours are looking to the* LETTERS *for an accurate account of the same. The following letter written at our request by Father Wynne, who was Minister at St. Inigo's and an eyewitness of all he describes, gives the facts. Owing to the absence of Fr. Rector and the sickness of the Spiritual Father, all the responsibility rested on Fr. Wynne, and the self-possession and forethought he showed under such trying circumstances render his testimony invaluable. The Editor of the* LETTERS *was himself at St. Inigo's, and in the dormitory a few minutes after the accident, and can vouch for the accuracy of what is here stated. Much might have been said theoretically, but we have preferred to give only facts, and these as they are known to those who witnessed them. We could, also, have said much of the loss we all felt, and the courage with which our scholastics bore up against the terrible infliction; but the wound is too fresh and our sorrow too deep for it to find expression in fitting words. We can only bow our heads in resignation and adore the merciful hand which, in striking some, spared so many from a sudden death. One word more, however, we must add; though so sudden we cannot say that it was an unprepared death for those who have gone. The accident took place on the night of the First Friday, and our three brothers had been to confession the night before, and had received holy Communion that very morning. It was, unknown to them, their Viaticum for the passage to their heavenly home.—Editor W. L.*]

THE GESÙ, PHILADELPHIA,
September 14, 1891.

REV. AND DEAR FATHER,
P. C.

Your request for an account of the storm which struck St. Inigo's Villa the night of Friday, July 3, has been made

repeatedly by others. Such an account is deemed necessary to meet future as well as present inquiries, and to correct the many erroneous statements which have gone abroad. News from Inigo's is so slow and so meagre of detail, that anxious questioners must needs force informants to answer by conjectures and theories, which are soon reported anew as real explanations or facts.

Most of your readers know St. Inigo's: those who do not will readily gather from this account that it is a place much exposed to every element of weather, to heat and cold and storms which are not infrequent and often sudden and severe. Many of us have spent seven vacation seasons there, and the only forecast we can make about the coming or the course of a storm is that a few hot days mean, as elsewhere, a wind or lightning storm, and that the rivers often determine the track of winds and clouds.

All this, however, is very conjectural. You remember how that very evening after supper we were sure that the clouds to the southwest foreboded a storm over the Potomac, whose broad waters flow south of us. Five crews went rowing on the St. Mary's, and had reason to thank their guardian angels for prompting them to return earlier than usual. A cyclone struck us without warning about half-past seven. You saw how it ruined our large shade tent, tore the canvas from the bathing stalls, unmoored the boats, and beat against the house violently enough to tear away blinds and doors as we stood watching the peril of the dozen men who were trying so bravely to save the tent. As your Reverence was unwell that evening, you did not learn perhaps that two scholastics had been hurt and one badly cut about the jaw, in their efforts to let down the canvas.

The rain had come through roof and walls in such plenty as to wet the bedding of fifty men. To provide dry mattresses and covering from the limited supply at our disposal, we had to prolong the recreation. There was much to recount of each one's experiences, of damages in and out of doors, and of the many providential escapes. Some had noticed how the storm had driven for the Chesapeake, and were not a little anxious for the safety of Fr. Rector who was to spend all night on the bay, returning from a Provincial consultation in New York.

Points and examen over, the community retired at a quarter past ten. Several remained up, bolting and barring doors and windows, mopping the chapel floor, or hanging wet clothes and bedding in suitable drying spots. Though nearly all were abed by eleven o'clock, not many could sleep, for another storm had come up, and the wind was by this

time blowing a gale from the southwest. With every door and window closed, only few could see the vivid flashes of lightning; but all were soon aroused by the heavy rainfall blown with such force against the building as to penetrate once more the roof and walls and make many fear it would tear away a weak portion of our roof.

Once more the south and west sides of the attic and large dormitories were so wet that, in places, shoes would not keep one's feet dry. The only help for it all was to remove beds from those sides to the middle and eastern side of the dormitory. About twenty of the thirty-eight men lodged in the attic that night along with three men from the dormitory below began to make place for the dozen or more beds already rain-soaked. Knowing that this removal would be necessary, I went up stairs to help it on, meeting on my way some few who were coming down to seek a sheltered place in the corridors or chapel; and noticing that many theologians were moving about in their own dormitory. As I reached the attic stairway, the wind and rain were beating with such fury that from thinking of giving aid I began to think of danger and of the possible need of a priest's services. In spite of the general annoyance and apprehension and moving about, there was no confusion in the dormitory; men were helping one another with kindness and good humor, ready to relieve in every way the south and and west side lodgers. The beadle of the philosophers had gone along the west side, directing every man to remove his bed; a theologian was begging me to summon the community to the chapel; some three or four were picking their steps to the stair back of us. The noise on the roof was now so loud that we could scarcely hear our own movements or ordinary tones. Dreading the alarm a summons to the chapel would cause, and hearing from Mr. Quinn that every bed had been removed from underneath the only weak spot in the roof, I thought it best for all to retire again and trust to the divine protection.[1] At this point an electric shock in the left arm made me step hastily from a joist against which I was leaning. I started towards the southwest corner, aware that the building was highly charged, and thinking only how I might reassure the men who now seemed very uneasy. I could hit upon no better word than our villa weather cry, "cheer up;" and in spite of the general alarm, those I spoke to minded me and went quietly back to bed.

Owing to a sudden lull in the storm, wind and rain seemed

[1] The event proved that there would not have been time for many to leave the dormitory, whereas of those who remained abed but one was slightly stunned.

to cease; with quiet restored outside, our own movements seemed to grow more quiet, and one could draw a breath of relief. Just at this moment there was a vivid flash in our very midst as of something that burst with a very loud and sharp report, and in the brief glare of that flash one could see men plunging forward like divers in every part of the dormitory. I learned afterwards that several scholastics saw what answers the description of a lightning bolt. It entered through the roof in the southeast corner of the attic dormitory, throwing at first a brilliant flash downwards and crosswise, then bursting into about thirty or forty sparks. As seen in the dormitory below, directly under where it burst in the attic above, it fell in two balls or clumps of fire, one the size of a baseball, the other somewhat smaller; these left streaks of light after them, and on touching the floor they burst into twenty-five or thirty good-sized rebounding sparks. Something similar, in one ball and larger, was seen passing and bursting outside the middle chapel window, another entering, it seemed to two of the brothers, their alcoves just below. The report is described as deafening, stunning, sharp and snappish; it was heard everywhere and by everyone except by one who slept through the night, and by two at least of those who were struck down unconscious. The roof, a mere layer of shingles, was torn directly over the spot at which these balls of fire were seen. The rent was only a foot wide, zigzag and reaching from eaves to gable. The rafters at that spot are not well braced nor mortised. The lightning did not hurt the floor beneath nor any other part of the building. A lamp which Br. Dockery was holding just at that spot was knocked out of his hand and extinguished; it also fused some copper wires.

Thinking that most of the men had been struck by lightning, I uttered an *Ego vos absolvo* for all in need of one, repeated it quickly, and then broke the awful stillness to bid all go down stairs quietly, one by one, without fear as I had given absolution;[1] adding that there was no danger, nor need of alarming those below; that a lamp had burst, and there was no fire. At the time, several of us thought our only lamp had exploded, and the mention of it served to avert the thought and horror of lightning, and to save us

[1] Some have said I gave this absolution before the lightning struck us. I am sure I gave no absolution until I saw men falling about me. Perhaps in the excitement of that moment some took me to say I *had* given the absolution. It is true I did say that if it were possible to anticipate a death so sudden as death by lightning, my absolution was in time that night. This, however, is merely by way of correcting certain misleading reports. It is not meant to add to the consolations, and these were by no means few, drawn from the well provided departure of our three brothers.

from a panic or rush to the stairway. About twenty men passed quietly toward the north stairs, two of them bearing Mr. Raley, who had fallen near by, and who was the first of those stricken to implore my aid. After absolving him, I absolved two prostrate bodies lying about four or five feet from me, feeling pretty sure, however, that one of them was a corpse; it was the body of Mr. John Lamb. Next, I started for the south side of the room where Mr. Walsh was calling for a priest to assist Mr. Neary. As I started, I was warned to look out for fire by Mr. Doherty, who with Mr. Wilkinson was already looking after Mr. Quinn and the remains of Mr. John Lamb.

Under the impression which many others had that the roof or floor had been ripped, I groped my way towards Mr. Neary, whom I found sitting on the floor, attended by Messrs. Hanselman and Magrath, and uttering the ejaculations of the dying with so much composure, that I hesitated before absolving him, until he told me he was "burning inside and out and that his heart was crushed." Turning from him, I stumbled over another prostrate form, that of Mr. Joseph Woods (since ordained), and whilst absolving him, Mr. Walsh bade me absolve Br. Dockery. To my question, where is he? they said: "We don't know; we can't find him; he had the lamp and he's been blown out of the building." I could only pronounce a conditional absolution, and repeat one over another body as I hastened back to the stairway to call for assistance and restoratives. All this had taken less than two minutes. Frs. Frisbee, McCluskey and J. Brosnan had already come up stairs to give priestly aid, and Mr. Magrath with Mr. Duane had discovered the body of Mr. Waters. From the very first, those who found or saw the bodies of Messrs. Lamb and Waters were quite sure they were dead.

From the dormitories below all had gathered in the hallways, ignorant of course of the deadly effects of the lightning above. Hearing that some had been hurt, several offered their services and began at once applying every means — brandy, hot water, mustard, rubbing, lung and chest movements, Ignatius and Lourdes Waters. Messrs. Woods and Quinn recovered consciousness soon after being anointed, and sensibility and speech somewhat later. Priests stood by the bodies of Messrs. Lamb and Waters, awaiting any sign of returning consciousness. The warmth of the bodies and a fancied heart-beat or breath-dew on the mirror were taken as sufficient signs to give extreme unction and absolution, Fr. Desribes giving the plenary indulgence *in articulo mortis*. Dr. Miles was sent for about 1 o'clock

A. M. No one but a kind neighbor could attempt to reach his place in the darkness, over some eight miles of badly flooded roads through the woods. The doctor could not reach us before five that morning.

Meanwhile about 1.30, the wind began to rise again, and to avert anything like the panic another storm would cause, the blessed Sacrament was brought from the residence chapel to our own, and the community assembled before it to pray for those who had been hurt. As yet it was not generally known that anyone had been killed, and even when our Masses began, as early as 2.15, it was thought advisable not to use black vestments, so as not to cause a shock for which most were ill prepared. The presence of our Lord renewed our confidence very visibly. Those who remained below grew less apprehensive, while those who were working in the dormitory above, watching eagerly for any sign of life in the bodies of Messrs. Lamb and Waters seemed to disregard the return of the storm. At 3 o'clock they ceased from their efforts, and, unknown to those in the chapel, carried the bodies to a room below in order to prepare them for burial. Soon after a light refection, some retired worn out by the trying watch of the night, and others began their meditation, for it was past day-break. Fr. Casey went to meet Fr. Rector whose steamer was now heading up the St. Mary. Boarding the *Sue* at Bacon's, two wharves above our own, he had time to tell the sad news to Fr. Rector, who bade him remain on the steamer and hasten to New York to inform Rev. Fr. Provincial. Before they reached our landing, Dr. Miles came, examined both bodies, and pronounced them "dead from electricity," replying to our inquiries that they must have died instantly. He had scarce finished when word came from the upper dormitory that another, Mr. William Holden, had been found, also dead, lying prostrate, his left cheek slightly bruised from the fall, full vested, his hands as if in the act of tying his cincture. The fresh shock caused by this discovery was more painful for the thought, that we had failed to find his body earlier and treat it as we had treated the others. Two men had searched the dormitory carefully at 12 o'clock, half an hour after the accident; two others about 1; and two others had each made the rounds twice to see that the windows were barred and that the lightning had left no sign of fire. As the body had fallen not at either side of the bed but beyond it, the head far under the eaves, it was not noticed until Mr. Downs in making his bed turned the mattress and exposed the feet. Dr. Miles assured us that finding the body earlier would have served no purpose, as death had been clearly instan-

taneous. News of this new loss reached Fr. Rector as he was leaving the steamer. His arrival with Fr. Galligan a few minutes later afforded us no slight comfort, albeit our sympathy with him renewed the bitterness of our first grief. He quickly noted that none of the preservatives at our command, such as ice or spirits, would keep the bodies long, since lightning alone, apart from the great summer heat, rubbing and the free use of restoratives, would have caused a speedy decomposition. The funeral, therefore, took place that evening about half-past five, the only service the burial prayers, conducted, it is needless to add, amid external demonstrations of grief seldom or never shown by a body of religious for departed brethren.

On returning from the cemetery, the community found the attic dormitory converted into a chapel, more commodious than the late one, and, because of its position above all the sleeping-rooms, more fit for the sacred Presence, which from that time was our abundant source of solace and of confidence in our state of shock, which lasted until after the villa, and which needed but the approach of a storm to renew the horror of that awful visitation.

It may be worth while to add the number of those who were injured or slightly affected by the lightning. So far as they can be enumerated from the written accounts or statements of about thirty-six of the forty-one men in the attic dormitory at the time, four were seriously hurt and unconscious, or insensible; seven were stunned and thrown down; five describe their sensations as something like the blow of a club on the head or breast; four received slight shocks; three grew sick at the stomach, and several others sick and faint.

For some days we were anxious about Mr. Woods and particularly about Mr. Neary.[1] You can now say better than I can whether any trace of their injuries remains. I trust that instead you all bear marks of the blessings which must come through that chastisement of God's love. That it was a chastisement I never doubted; for the resignation of our men that night and the hard fortnight following, their ready obedience and cheerful self-sacrifices, proved them true sons of the Society and, therefore, worthy of God's chastening hand. To their very good prayers and to your holy Sacrifices I commend,

Your servant in Christ.

JOHN J. WYNNE.

[1] Both have recovered.—Editor W. L.

THE TERCENTENARY OF ST. ALOYSIUS IN THE MISSOURI PROVINCE.

In accordance with the wishes of the Holy Father, and prompted by the Society's peculiar devotion to St. Aloysius, Rev. Fr. Provincial issued a circular early in the year, reminding all the superiors of the propriety of honoring the tercentenary of the Saint's happy death with a fitting and memorable celebration.

Local superiors as well as pastors and directors of sodalities were not slow to enter into the spirit of this appeal; and a generally fervent and impressive commemoration of the feast was the result. In the communities and colleges the suggestions offered by Rev. Fr. Provincial were closely followed. At the *Novitiate* the celebration in the community was more elaborate than elsewhere. A novena had been made preparatory to the feast; and on the feast itself a solemn high Mass was sung in the chapel by Rev. Fr. Provincial, and a panegyric was preached by one of the juniors.

In the *Colleges* the devotion of the "Six Sundays" was practised by an unusually large number of students. At the boarding college, *St. Mary's*, Kansas, the triduum was observed by a solemn high Mass on each of the three days and Benediction in the evening. The little life of St. Aloysius, published by the editor of the *Messenger*, was circulated freely and was widely read by the students. The festivity was closed on the night of the feast with fireworks.

In the *Churches* there was room for more variety and greater solemnity in celebrating the feast; and it is the present purpose to recount briefly the special features of the solemnities in the different churches.

St. Louis. — In *St. Xavier's* (College) Church, the feast was prepared for by the devotion of the "Six Sundays," earnestly and repeatedly inculcated by the zealous pastors, and taken up by the faithful with gratifying fervor. The feast was immediately preceded by a triduum preached by Fr. Conway, S. J. The panegyric at the solemn high Mass and a concluding discourse at the evening services were also delivered by Fr. Conway.

St. Joseph's large parish and spacious church gave occasion for a more splendid commemoration. The preparatory triduum was preached by Fr. Greisch, S. J., of Prairie-du-Chien, and on each day of the triduum one or two of the sodalities received holy Communion in a body. As all could not be accommodated on the feast itself, the privilege of receiving holy Communion on that day was reserved for the Saint's special clients, the young men's and boys' sodalities. The number of Communions in all on those several days amounted to three thousand. In the afternoon of the feast, the exercises were on a grand and imposing scale. Eight sodalities of men from neighboring parishes had been invited to take part in the procession; and these, with the three sodalities of men, young men and boys belonging to St. Joseph's Church itself, made a splendid showing, as they marched through the streets to the sound of music, with their beautiful banners floating above. A pretty feature of the parade was a procession of three hundred little girls, tastily arranged and bearing in their hands little banners inscribed with legends of the Saint's life. After the procession, the sodalists assembled in the large church and were addressed by Fr. Greisch in a fervent and eloquent discourse. The act of consecration was then recited by the officers of the sodalities, and, after the solemn Benediction, the vast congregation joined with pious enthusiasm in singing "God of Might."

In *St. Elizabeth's*, the only negro parish of the city, the triduum and the ceremonies of the feast were attended with an ardor that did credit to the zealous pastor. There was a solemn high Mass, and a panegyric was preached by one of the fathers from the college.

Cincinnati.—In *St. Xavier's* Church the solemnities were conducted with magnificence. Bishop Richter of Grand Rapids, Mich., an old student of our college in Cincinnati, celebrated pontifical high Mass on the feast, and the Most Rev. Archbishop Elder officiated at the closing exercises on Tuesday evening. The most gratifying feature of the celebration was the fact that besides the visiting prelate, the three clergymen invited to preach on Sunday, Monday and Tuesday evenings were all old students of St. Xavier College, one a Franciscan, one a Passionist, and the Rev. Dr. Moeller, Chancellor of the archdiocese.

Preparation was made for the feast by a novena of Masses said at the altar of St. Aloysius. The four sodalities of men and boys received holy Communion on the feast, and the three sodalities of girls and married women approached the

holy Table at the 5 o'clock Mass on Monday; a large number of the congregation communicated at the same hour and at the later Masses on the closing day of the solemnities.

At the pontifical high Mass on the feast, the panegyric was preached by Fr. Henry Calmer, S. J. At the evening service of the same day the middle aisle was reserved for the sodalities of men, and Rev. Bede Oldegering, O. S. F., addressed a crowded church on "Penance." On the following evening the middle aisle was reserved for the married ladies' and the young ladies' sodalities, and Rev. Leo Harrigan, C. P., preached on the "Influence of the Catholic Mother."

On Tuesday evening Dr. Moeller addressed the congregation on the Saint's glory in heaven. The concluding procession in the church was arranged with taste and conducted with impressive devotion. The modest and grave demeanor of the acolytes deserved special remark in the report of the ceremonies; as was well said, the "small boy," usually so irrepressible, was lost for the time being in the servant of the sanctuary. The ceremonies were fittingly closed by solemn Benediction of the blessed Sacrament given by the venerable Archbishop.

Chicago. — The Most Rev. Abp. Feehan had consented to add solemnity to the festivites by celebrating pontifical high Mass in the college church; but he was unexpectedly prevented from doing so, after all preparations had been made for his coming. The *Holy Family* parish is said to be the largest in the country, outside of the city of New York; and for the greater convenience of the sodalities, two retreats were conducted in the church, one before the feast for the young men, and one after the feast for the young women. During each retreat respectively, separate exercises were conducted for the boys and girls of the several parochial schools. On the feast all the sodalities and many non-sodalists received holy Communion at the early Masses, the total number of Communions for the day amounting to four thousand eight hundred. The celebration was closed in the evening by a large procession in the church and Benediction of the blessed Sacrament.

In the *Sacred Heart* Church, Chicago, the sodalists and a large number of the faithful besides, received holy Communion on the feast, and on the following Sunday a special Communion Mass was celebrated for the children of the parish. After the Mass the children were consecrated to the Sacred Heart of Jesus and the Immaculate Heart of

Mary through St. Aloysius. Triduums in honor of the Saint will be held for the different sodalities during the year.

DETROIT.—In Detroit, the ceremonies were made more solemn by the presence of the Bishop, Rt. Rev. Dr. Foley. He was escorted to the college by the Detroit Catholic Greys, the Cathedral Catholic Cadets and two commanderies of the uniformed Knights of St. John, headed by the Metropolitan Military Band. From the college, his Lordship was conducted by the acolytes and clergy, through the open ranks of Knights and Cadets, to his throne in the sanctuary. Pontifical high Mass was celebrated, and the Rev. M. P. Dowling, Rector of the college, delivered the panegyric. At 2 P. M., Bishop Foley administered confirmation in the church. Later in the afternoon appropriate exercises were held in the sodality chapel for the young ladies' sodality. In the evening the solemnities were closed by a procession in the church, followed by Benediction of the blessed Sacrament.

OMAHA.—*St. John's* Church attached to Creighton College, is strictly a collegiate church.; yet the numbers that attended the exercises of the triduum and the services on the feast itself were most gratifying. The triduum was conducted by Fr. Kokenge, S. J., who also concluded the students' novena with an impressive sermon. At the 7 o'clock Mass on the feast, the college sodality approached the holy Table in a body, and a large number of candidates were received as sodalists. The panegyric was preached by Fr. Corbley, S. J., and the evening discourse was delivered by Rev. Fr. Fitzgerald, Rector of the college. At the evening service, an act of consecration of children to St. Aloysius was read; and the names of the children were duly enrolled to be deposited in the tomb of the Saint. On Monday and Tuesday solemn high Mass of the Saint was celebrated, followed by Benediction of the blessed Sacrament.

In the *Holy Family* Church, Omaha, the various sodalities were prepared for a worthy celebration of the feast by an eight days' retreat, conducted by Fr. Aloysius Van der Eerden, S. J. The sodalists approached the holy Table with much fervor on the feast, and the retreat was closed by solemn high Mass and an eloquent panegyric of the Saint preached by Fr. Van der Eerden.

MILWAUKEE.—A novena, closing with a triduum of more solemn devotions, was held at *Marquette College*, as well as in the *Holy Name* and *St. Gall's* Churches. At St. Gall's

the novena took place immediately before the feast, closing with general communion and solemn high Mass in the morning and a procession and Benediction in the evening. At the Holy Name Church two novenas were made, one before the feast for the college boys and school children, and one for the sodalities ending on the octave of the feast; each novena closed with the usual solemnities. The panegyric for the students and the children was preached by Mr. Neate, S. J., at the afternoon service in the Holy Name Church; a large number of children were consecrated to St. Aloysius, and their names sent on to be deposited in the tomb of the Saint.

KANSAS CITY, MO.—*St. Aloysius* Church, Kansas City, was honored by the presence of Bishop Hogan, who assisted at the solemn high Mass on the feast. The panegyric was preached by Fr. Goggin, O. P.; and during the triduum of solemnities beginning with the feast, the pulpit was successively occupied by Fr. Ward of Westport, Fr. O'Reagan, C. M. and Fr. Lambert, S. J. On Monday a large procession of children from the Catholic schools of the city marched from the Cathedral to attend the high Mass in St. Aloysius Church.

Elsewhere in the Province the feast was commemorated with equal fervor, though not perhaps with the same splendor as in the churches of the larger cities. In *St. Mary's* and *Osage Mission*, Kansas, and in other places where the parish limits extend far into the country, the fervor of the faithful in the practice of the "Six Sundays" was particularly noteworthy, as the distances in many cases were great and the roads at times all but impassable. At St. Mary's, moreover, there was a splendid procession through the streets of the town, conducted with a pious enthusiasm worthy of the occasion. At *St. Charles*, Mo., there were impressive ceremonies, and a panegyric preached by Fr. Sherman, S. J.

It may be interesting to mention in conclusion, though the fact scarcely comes within the scope of the present purpose, that in Dayton, Ohio, a city within the limits of the Missouri Province, but containing no college or house of the Society, there was a celebration of the tercentenary that would have done credit to any city where Ours have been established for years. Several of the German parishes, with their large sodalities and religious societies for men, united to form a magnificent procession; an eloquent panegyric was preached by one of the younger priests, and the solemn

high Mass was celebrated with all possible splendor and solemnity. It may be significant in this connection to remark that a large number of the clergy of the Cincinnati diocese have made their classical studies at St. Xavier College.

It will appear from this brief sketch that a successful effort was made to render the tercentenary of St. Aloysius a memorable occasion in the Missouri Province. The most gratifying assurance that this celebration will not be soon forgotten, rests on the evident fervor shown not only by our students and sodalities, but by the faithful in general.

EGYPT.

(*Extract from a letter of Mr. N. M. Apack to Mr. H. S. Swift.*)

ALEXANDRIA, EGYPT,
August 21, 1891.

DEAR BROTHER IN CHRIST,
P. C.

To our Province of Lyons belong the Missions of Egypt, Syria, and Armenia. The first named is governed directly by Very Rev. Fr. Provincial, but the other two have their own Superiors. Rev. Fr. Clairet, formerly Provincial of Lyons, is Superior of the Syrian Mission with residence at Beyrout, and Rev. Fr. De Damas is Superior of the Armenian Mission and resides in Constantinople.

At the time of the suppression of the Society in the last century, the Mission of Egypt, as we gather from *Lettres edifiantes et curieuses*, was in a very flourishing condition. A century later, i. e., November 10, 1881, two fathers landed at Alexandria with the intention of establishing a proctor's office for the Missions of the Society to the east of Europe, and in the month of May, 1882, some days before the outbreak under the leadership of Arabi Pasha, and the bombardment of Alexandria by the English, our fathers bought the land where now stands the college of St. Francis Xavier.

The rioters having destroyed the college of the Lazarists, these fathers, who were very few in number, declined to continue their classes, and the archbishop petitioned the Holy See for a college under the direction of Ours. The request was granted. Our fathers accepted his Grace's offer, and set about transforming into a college the house which had

been purchased for a residence. This building was rather small, but we have since erected a college some 290 feet in length, 66 in width, with a height of 90 feet. The structure stands in a beautiful garden where many tropical trees and plants grow luxuriantly.

This year, the college has about 230 students *ex omni lingua, tribu et natione.* In my own class of twenty-seven, I have eight Jews, three Greek Schismatics and one Protestant. Our students are chiefly Egyptians, Austrians, Italians, and Greeks with a few English, French and Germans. We follow the French course of studies with, however, some modifications which this country demands. Besides French, Latin, and Greek, every boy must study either English, German, Arabic, Italian or modern Greek.

The fathers of the college hear confessions, preach, and direct sodalities of both sexes. The Franciscans have a convent here, and the various oriental rites have their representatives among the clergy. The Christian Brothers direct many schools for poor children. The Sisters of Charity, the Sisters of Sion, founded by Fr. De Ratisbonne, and some French nuns called *La légion d'honneur* have charge of schools, hospitals, and orphanages. In this city there is a wide field for the exercise of the most fervent zeal, for the people are much given to all kinds of pleasures.

In Cairo, the capital of Egypt, Ours have more than 300 students in the College of the Holy Family. They follow the Egyptian course of studies, viz., they impart some notions of English or French, but give most of their time to Arabic and the natural sciences. Attached to this college there is a seminary for Catholics of the Coptic rite. The building is new, and the church, which will be consecrated in October, excites the admiration of all, and particularly of the Mussulmans. One of the fathers acts as chaplain of the English Catholic soldiers in the city. Cairo has many societies and sodalities.

At Minieh, a little town on the Nile about 155 miles to the south of Cairo, four fathers and a lay brother form a small isolated community. The fathers devote themselves to the various works of the sacred ministry, and also maintain a school for poor children.

Our mission of Syria is enjoying a period of great prosperity. In St. Joseph's University at Beyrout there are over 400 students representing many nations. In the school of medicine, Ours teach physics, chemistry, and botany; the other professors are laymen, and are paid by the French Government. The seminary, which is also attached to the university, counts sixty candidates for holy orders.

The population of Beyrout is very largely Catholic; sodalities of our Lady are numerous and strong; a confraternity of workingmen founded by our Fr. Cranovich, an Austrian, is in a particularly flourishing condition.

In the Mission of Syria there are seven other residences, to each of which are attached several schools for the young of both sexes. Those for boys are commonly taught by laymen, while those for girls are in the hands of a congregation of Arabian sisters founded by one of Ours.

At Ghazir, near Beyrout, the Province has its second novitiate. The first remains at St. Leonard's-on-Sea, Sussex, England. That at Ghazir was established to enable us to profit by a provision in the new French law which imposes military duty even upon those who would be ministers of the Prince of Peace. According to one of the clauses of that measure, exemption from that unbecoming service was granted to ecclesiastics who, from their nineteenth to their twenty-ninth year, should labor in the missions of the east, and particularly in Syria. Availing themselves of this proffered grace, some novices went to Ghazir, where they now have a juniorate also, and a course of philosophy is in contemplation.

In our Mission of Armenia, which was founded in 1883, there are six residences of four fathers each. Conversions are very rare. Ours devote their attention to keeping the Catholics firm in the faith. They have several schools for boys, and during the coming year they will open others for girls, under the direction of French nuns.

In all our missions, but particularly in Syria and Armenia, the American Protestant Evangelical Society is our most active enemy. Its members speak against us and against the Church, but they do not succeed in perverting the Catholics.

Earnestly requesting a remembrance in your prayers, I remain,

Your brother and servant in Christ,

NICHOLAS M. APACK.

DEVOTION TO ST. ALOYSIUS IN NAPLES.

THE LIQUEFACTION OF HIS BLOOD.

Of all the spots hallowed by the presence of Aloysius, Naples, perhaps, is second only to Rome or Castiglione. There it was that during his short stay he edified his brothers in religion and seculars alike by his extraordinary holiness of life; and there, ever since his precious death, he has been honored in a special manner by the people of that most Catholic city. There, too, within the lapse of a few years, facts have taken place which will prove of interest to Aloysius's clients. The purpose of this short sketch is to present to our readers a brief summary of them.

In 1587, Aloysius, having been ordered to Naples by Fr. Acquaviva to recruit his health, lodged at the Jesuit College, to which was attached the church of the Gesù. The room he occupied is accurately described by Fr. Cepari; it was changed into a chapel at the time that the Saint was admitted to the public honors of the Church. In 1767, however, the Jesuits having been expelled from the kingdom of Naples, and the college of Naples turned into a State University, the chapel of St. Aloysius was forgotten. Even devotion to the Saint began to relax, and it was only towards the beginning of this century that God inspired a faithful servant of his, Don Placido Baccher, to restore this devotion to its pristine vigor. This man of God, as pastor of the Gesù, was never tired of preaching devotion to St. Aloysius to his congregation, and received many signal favors through the intercession of the Saint. He died in 1851 in great repute for sanctity.

His successors are still promoting untiringly this devotion among all classes of people. Yet the chapel of St. Aloysius continued to be forgotten; and so would it be to the present time, had it not been discovered in 1876 by the merest accident. The antechamber to the sacristy of the Gesù was found, after a rainy night, flooded with water. In looking for the cause, a room was discovered which, from the stucco work on the walls, evidently showed it to have been once used for divine worship. As it coincided exactly

with the description which Fr. Cepari left us of the room of St. Aloysius, it was seen to be the identical chapel so long forgotten. The fact that the Jesuit Fathers turned this room into a chapel, whilst there were not wanting places much better adapted to the purpose, served also to establish that this room was the very one inhabited by Aloysius during his stay in Naples.

Great was the joy of the present pastor of the Gesù, the Rev. Don Raffaele Miccoli, at this happy discovery; he had the chapel immediately restored, and opened it to the veneration of the faithful on the eve of the Saint's feast, 1876.

It is also owing to the piety of Don Miccoli that the precious relic of the blood of St. Aloysius was brought to this chapel. It was formerly kept enclosed in a silver reliquary in the private oratory of the holy priest Don Placido Baccher, to whom it had been willed by a Neapolitan lady, Raffaella Gaudiello. When the vial was placed in the hands of this holy man, the blood in it, though hard and dry before, was seen to become liquid. This same prodigy is now witnessed every year from the day of the feast of St. Aloysius to the end of the Octave. The same has happened at intervals when visitors were present, and before several fathers of the Society. We hope to give more details of this remarkable miracle in a future number.

FATHER JOHN BAPST.

A SKETCH.

(*Concluded.*)

Fr. Bapst remained at Boston College until 1877, having been ordered thither after his retirement in June, 1873, from the superiorship of the Mission of New York and Canada. In 1877 he was sent to Providence, R. I., as pastor of the parish of St. Joseph, just then committed to the care of the Jesuits by the Right Rev. Dr. Hendricken, Bishop of Providence. Here he labored for nearly three years with great satisfaction to the people and great fruit of souls. He found no school for the children of the parish, and he immediately set to work to supply this crying need. His old zeal he found no wise diminished by advance in years, and he soon crowned his efforts with success—a beautiful schoolhouse to be frequented by the 600 children of the parish being soon erected and freed from debt.

One of his most devoted friends,[1] a man of prominence in the city, thus voices the esteem in which Fr. Bapst was held by his people, and gives us at the same time, an idea of the greatness of his influence with all classes:—

"Fr. Bapst was a wonderful man. He was the beloved of all, and did extraordinary work here. He vividly impressed each and everyone who heard him preach with the nobility and grandeur of his character."

After a year's residence in Providence, Fr. Bapst's health began to fail. He was attacked by the typhoid, from which he suffered a long siege. The winter after his recovery he fell on the ice and broke his leg. As if this were not enough, his memory, eyesight and hearing gradually became affected. Though naturally buoyant in disposition, he felt the weight of his misfortunes keenly, and began to be touched with a shade of sadness. The conviction grew on him that his days were numbered, and he began to make preparation for death. The thought, too, that he had already

[1] Joseph Banagan Esq., President of Woonsocket Rubber Co.

reached the years of his father, strengthened this impression of approaching death. The following extract from a letter to a dear friend, written at this time shows clearly the state of his mind:—

"My health is good in general, but I cannot deny that the infirmities of old age commence to surround me from every side; chiefly from the growing defect of memory, sight and hearing. These infirmities warn me that it is time to make the necessary preparations for the grand journey from time to eternity. I see so many persons younger than myself leaving this world that I cannot help saying, 'To-day is your turn, to-morrow will be mine.'"

During his stay in Providence a curious coincidence happened which gave rise to much comment at the time, and caused the people to regard Fr. Bapst with redoubled veneration as one possessed of the power of foreknowledge. A Protestant lady living near St. Joseph's was very much annoyed by the crowds that flocked to the church on Sunday morning; their words of greeting and their interchange of good wishes disturbed her sabbath peace. She became so exasperated that she went the great length of having recourse with her petty complaint to the Catholic priest, whom she would never, under other circumstances, have ventured to approach. Fr. Bapst consoled the excited Sabbatarian with the comforting assurance: "Go, my good lady, to your home again. The Catholics will trouble you no more." The narrator who is worthy of all credence and who vouches for the truth of this curious tale, goes on to say: "Before the next Sunday the poor lady was, indeed, free from all disturbance on the part of the Catholics, for during the week some strange malady had attacked her hearing and deprived her of its use. This was not the only instance in Fr. Bapst's career in which he showed something like the power of prediction, though the fulfilment of his assurances in the instances about to be related may have been due merely to a naturally keen perception, or to his extraordinary faith in the power of prayer.

A very dear friend, an excellent Christian, was dying of consumption. Fr. Bapst was possessed of the highest idea of the sanctity of the seemingly dying person. When he asked her friends one day about the consumptive's health, one of them replied: "My dear father, we have given up hope."—"Oh!" he replied, "you must not allow her to die. She is a soul needed yet by her family and friends, and will obtain you many graces. Make a novena to our Lady—I will join you—and she will be spared you for some years." Her friends followed Fr. Bapst's advice, regarding his words

in the light of a prophecy, and with a faith new to them prayed as they never prayed before. The consumptive was restored to her wonted health, and lived for ten years.

Another of his friends, living at a distance, was at the point of death, and had received the last sacraments. The family had written to Fr. Bapst in the last stages of the sickness, imploring his prayers and a holy Mass for her happy death, as no hope of recovery remained. In reply Fr. Bapst wrote the comforting words: "Your child will not die. God has yet many years of work for his faithful servant." And though the disease was of such a nature as to be considered incurable by the most eminent physicians, the patient recovered and is still living, glorifying God by a life of holy usefulness.

At Frederick, even when Fr. Bapst's mind was greatly impaired, he exclaimed one day: "Alas! poor youths; they are good boys, but will never do for the Society." This he said to the infirmarian, and he referred to two novices who had visited him shortly before. Both were regarded by all as such promising young men, and possessed of such strong vocations, that Fr. Bapst's remarks were looked on as wanderings of a diseased imagination. One of these novices, however, left before the close of his noviceship; the other, some years after he had taken his vows.

It was during his pastorship in Providence that he was sent to Canada to give the annual retreat to the clergy of one of the dioceses in that Dominion—I believe, to those of Prince Edward's Island. This retreat is worthy of mention, because of the spontaneous enthusiasm that Fr. Bapst's discourses aroused among his clerical hearers, who were priests of high character, humble lives and great zeal. At the close of the exercises they tendered a reception to Fr. Bapst, and the vicar general, in the name of the bishop, read an address, taking for his text, "There was a man sent from God whose name was John." Evolving this in its application to Fr. John Bapst, he paid a glowing tribute to Fr. Bapst's apostolic life, and then referring to the results of the retreat among the clergy present, he declared that though equally with the Baptist this John was not *the light*, he came to bear testimony to the Light that enlightens every man that cometh into the world; that those present felt at the end of his precious retreat that a voice of one crying in the wilderness, "Make straight the way of the Lord" had sounded in their hearts by the ministry of this John, who had been another Baptist going before the face of the Lord in their regard to prepare his way in their souls. The enthusiasm was general, and the hearty and prolonged applause

with which the priests and even the bishop greeted these sentiments showed how truly the vicar general had been the spokesman of their inmost feelings. A presentation of a rich purse followed, and the priests vied with one another in offering Fr. Bapst a personal greeting full of affectionate gratitude. Though Fr. Bapst had given, during his priestly career, numerous retreats to the clergy in various dioceses, this retreat was the most treasured in his memory, as well because of the gratitude displayed, as because, being the last he gave to ecclesiastics before his mental disorders set in, it formed a fitting crown to a career that had been full of sympathetic zeal for the spiritual welfare of the secular priesthood.

A little incident occurred on board the steamer on his way home from this retreat, which gives us a further insight into the causes of Fr. Bapst's great power in dealing with those without the pale of the Church. A young gentleman on board, though a stranger to the father, yet attracted by his simple religious bearing, obeyed a strong impulse he felt to address his clerical fellow-voyager. In the course of a long and interesting conversation Fr. Bapst discovered that the young man was the son of a Canadian cabinet officer, and though a Protestant, had a strong leaning towards the Catholic Church. He had one difficulty that held him back, and one that he found insuperable. He could not be convinced of the necessity of a visible head for the Church, and even admitting this necessity, he could not appreciate the arguments in favor of the infallibility of such a head. Fr. Bapst finding the young man a perfect gentleman, thoroughly educated and evidently under the sway of a deep sincerity, set to work with all earnestness to convince the young man how essential to God's Church were both these points. "You see, my dear young man, no necessity of any head for the Church save Christ the invisible one. Tell me truly, do you think God has less care for the wants of the spiritual world than he exhibits for those of the material?" "Certainly not, father," was the reply. "Well then," my dear friend, "you have yourself solved your first difficulty. Your body has not only been created by God, but is under his special guidance; yet he thought it expedient to give it a visible head whereby under him the other members might be guided aright. You would sadly miss your head, were it cut off, would you not?" said Fr. Bapst with a mischievous smile, "and this even with the knowledge that Christ is your guide. He certainly has done no less for his mystical body, the Church, you will honestly confess. We must not confound *what might be* with *what is*. As Christ *might* have

given you a body without a head as a guide, himself being the only guide, so he *might* have founded a Church without other head than himself, the invisible one; but we must examine what is the fact. He might have saved the world without the intervention of men, but did he do so? Now from the similarity that the moral body bears to the physical, it follows that men having been chosen to carry on his mission they must of necessity have a bond of union—a guiding factor, that is, in other words, a head. As to your second difficulty, you will find its solution follows as a corollary of the first. Your head would be but a sorry member of your body if it could not guide your body aright in the ordinary actions of material life. How much more then is rectitude of guidance required by that other head—the spiritual—in things of faith and morals, when eternity is at stake? Your corporal head may be at fault at times in its guidance, yet the results of the error are not irretrievable, but if we once admit the necessity of a visible head for the Church, we must exclude from its guidance all possibility of error in things spiritual, because its effects would be eternally fatal and would affect the whole community, and because, without such exclusion, the Church's head would not be the immovable rock upon which the Church was to be built—it would not be the representative of Christ of which it could be said, 'He who heareth you, heareth me.'" Fr. Bapst then developed these ideas to the great profit of his young hearer, who left him, expressing the determination of giving himself up to a diligent study of the doctrines of the Church.

In the autumn of 1879, Fr. Bapst's mind began to fail so rapidly that it was thought advisable to remove him from the responsibility of superiorship. He was, accordingly, sent to Boston College, where he again acted as Spiritual Father. For a time his health allowed him to hear the confessions of Ours and assist in the church. But in the autumn of 1881, his memory became so impaired and his brain otherwise so affected that it was found necessary to relieve him of all works of zeal. He had dreaded this action of superiors, and it was a terrible blow to him, though he humbly acknowledged its justice. He told one of his friends in confidence: "I have all my life thought any disease, however terrible, would be welcome to me provided my mind were left me, whereby to know God more and more, and excite my heart to increase daily in his love. But God—blessed be his name!—has decided against my wish, and is about to take from me what on his account I prized the most. His will is made known to me by the action of su-

periors. Blessed may that holy will be forever! Despite the terrible revulsion of nature, I welcome for his sake, the dark valley I am about to enter—a living death. In my annual retreats and often during the year, I have uttered that colloquy that forms the refrain in the contemplation for exciting love, and though I have tried to be sincere and to make no reserve with God, yet when I have come to the expression '*Sume, Domine, et suscipe, accipe meum intellectum*,' I could not help but think how terrible it would be to have to give up, even to God, the use of mind for some years, and to live in the darkness of insanity. I prayed for strength to be reconciled on this point that my holocaust might be without rapine, but the life-long horror of madness that possessed my soul would not allow me to enjoy the assurance that I had succeeded. To-day, however, I went to our Lord's Sacred Heart in the blessed Sacrament, and consecrating myself to that dear object of our love, asked him to help me to offer with sincerity my intellect to him. My prayer was heard, and with a deep feeling of sincerity I made a formal offering of my mind to that dear Heart that has suffered all for us. Yes, from my heart, sad though it was at the impending dereliction, I said '*Sume, Domine, et suscipe, accipe meum intellectum*,' and this offering, sadly made though it is, never will I retract."

It was soon made evident that God had accepted Fr. Bapst's heroic sacrifice—the crown of a life of sacrifice. His mental disorders became so distressing that Superiors determined to send him for a change of air to the healthful novitiate at West Park on the Hudson. Before leaving Boston he was permitted to see some few of his most devoted friends. The following letter received from one of them is worthy of perusal. In it the writer describes a last interview with Fr. Bapst, the night before he left forever the scene of his glorious triumphs. This friend of Fr. Bapst spared no pains in gathering materials for this sketch, and our gratitude is due for the unselfish aid she gave the compiler. The hand that penned the following lines is now still in death, the writer having followed Fr. Bapst to the tomb within a year.

BOSTON, December 21, 1887.

Dear Father,

You have asked me to send you a few reminiscences of our friend Fr. Bapst—a request by which you have honored me, though I regret my poor ability which is inadequate to render even a slight tribute that would be worthy of so exalted a character. If pen and wit, however, were ready what could I not say in eulogy of the sainted dead! My earliest years

and happiest were connected with that church over which he presided for nearly a decade. My first remembrance of him goes back to an evening in the earliest summer, when in company with some who are now no more, I met him and received his first blessing after his arrival in Boston. Soon after, he was inaugurated the first president of Boston College. Deeds of gentle kindness mingled with staunchest fearlessness, when duty demanded the exercise of this quality, form the background of my childish recollections of the holy priest, who, in my maturer years, was to prove himself my truest counsellor, and favor me with a share of his friendship. It was when I was best able to know and appreciate him that I knew him best. This was when, after his appointment to the Superiorship of New York, he prepared to leave Boston. The memory of that first parting comes to me in all its brightness. Yes, brightness; for the almost universal mourning over his departure from Boston, where his untiring energy and zeal had been the means of forming the nucleus of a religious influence that was to extend far and wide—the genuine sorrow of all who knew and loved him—was unquestionably a speck of brightness in his life—a crown of triumph for his labors. As he himself said on that occasion: "Were I ambitious of earthly honors—of fame, I would wish to die now."

Even during his residence in New York, his interest in his Boston friends continued, and when at the end of four years he returned to the scene of his past labors, he was welcomed back with a genuine warmth by those who knew and appreciated his worth. At all times he was accessible to old and young, rich or poor. The sorrows of others became his own. The poorer, the more obscure the applicant, the more claim he seemed to have on Fr. Bapst's sympathies and assistance. Simple and childlike in his nature, he knew in his priestly character no difference in talent or rank. He was "all in all to all men." Sinner and just alike approached him, certain of spiritual or temporal relief. In matters pertaining to himself he always spoke with the utmost freedom from personal pride, thus mirroring forth the spiritual *naiveté* of his heart. Though never referring to any special act of his life, yet if any one spoke to him of traits in his character eliciting admiration, he would acknowledge them without any false humility. "Ah, yes! I remember it," he would say on such occasions; or, "You are right; I believe it was as you say." It was as though, when his attention was recalled to anything redounding to his credit, he spoke in praise of a third person.

It was reserved for the subsequent and last years of his life to show forth in all its clearness the holiness of his life. When after his long illness at Providence in 1878, or rather after the complication of sickness, he arose from his bed a broken-down man, shattered physically and mentally, he bravely accepted the cross that was presented to him, its heaviness, its many thorns and its every roughness being fully manifested to him. And yet how heroically he did his duty to the last amid all the darkness and gloom gathering around, just enough light being left to make him feel and know the inky blackness of the cloud surrounding him. One day asking him about his health I received the sad reply: "Oh! the body is all right—it is strong—but" tapping his forehead, and shaking his head sadly, "it is the poor, poor head." He knew and felt it all,

and acquired rich merit by his resignation. A touching incident is told of him by one of his friends to whom he was very much attached, and who had been his penitent for years. Not many months before he left for Frederick, this person called on him, and expressed a wish to go to confession to him. He seemed pleased at the request, for it had been one of the severest blows to him when it was found necessary to withdraw him from his office as confessor, and like a little child, who half expects a favor, said, "I would like to do so very much. Ask Fr. Rector; perhaps he will give me permission to hear you." The request having been made known to the Rector, who, at the time, was standing in the corridor near by, was received with a sad shake of the head, and the remark, "It is impossible!" Fr. Bapst meekly acquiesced in the decision, but it was easy to see that he was deeply pained at this formal avowal of his utter helplessness.

I remember well my last interview with him—it was the night before he left for West Park. Accompanied by my sister, I called to bid him farewell. I found him very much dejected. Though he knew us, he could scarcely remember our names, and it was with difficulty that he was able to find words to express himself. His mind, I think, was not so much impaired at the time as his memory. After a few moments spent with him, he said in a feeble tone, articulating with great difficulty, "Tell mother, that I can do nothing more for her now, I can do nothing more for anybody. It is all over with me." He sat for a moment with a sad, forsaken expression on his countenance; then, as if for an instant one ray of hope had been offered him, a look of his once joyful disposition came to brighten his eye, as he quickly added: "Ah! I forgot. Yes, yes, I can still do something. I can still work for God; I can offer him all my actions; I can still suffer for my good God!"

Such, dear father, was my last interview with our beloved Fr. Bapst. No eulogy could so completely sum up the characteristics of his life as did this closing scene in Boston.

May his dear gentle soul rest in peace. A martyr at Ellsworth in desire, he was a martyr in deed in the dark days that closed his noble career.

Your devoted friend,

A. M.

In the autumn of 1881, Fr. Bapst, whose mental condition was daily becoming worse, was removed by Superiors to the beautiful novitiate at West Park on the Hudson. Here he had the edifying society of the young novices to comfort and recreate him. His mind was yet partially active, and he was still allowed the consolation of offering holy Mass, and of hearing the confessions of Ours. His virtues—especially that of humility—were a constant exhortation to the young members of the Society. He was ever anxious to have the novices visit him, and he never allowed such visits to pass without sowing in the eager souls of his hearers some spiritual seed replete with the germ of future fruitfulness. One trait that drew all towards him was

his tenderness of heart, his sincere affection towards every one that approached him. This was an attraction that exercised a powerful influence not alone over his fellow-creatures, but even over the dumb animals. A pretty incident is related *a propos* of this. A little dog that had the run of the novitiate grounds was led by his quick instinct to attach itself to Fr. Bapst as a bodyguard. It seemed to feel the influence of his great heart. Nothing could detach it from its allegiance to him. It would impatiently await his coming forth in the morning for his walk, and would go wild with joy at his appearance. At night it was with many a pitiful whine that it was prevented from following Fr. Bapst to his room. Fr. Bapst was touched by this steadfast devotion of the little creature, and became very fond of his companion. One day he evinced this tender regard for the poor animal-love of this dumb being in a very marked manner. Some one thoughtlessly administered a sharp blow to Fr. Bapst's friend that caused it to yelp with pain. Fr. Bapst was distressed even to tears at the incident, and strove by voice and hand to soothe the pain so unmerited.

During his stay at West Park he wrote the following short letters to a very dear friend living at Weston, Mass. They are among the last that he ever wrote.

MANRESA, ESOPUS P. O., ULSTER CO., N. Y.

My dear friend,

I suppose you have never been at Manresa. I must give you an idea of it. It is a villa like Fordham's, but a great deal more beautiful. We have two pretty houses, surrounded by all sorts of trees, protecting us against heat and cold, and providing us with all the fruits we desire. We have, too, a vineyard which supplies us with wine for Mass and for the table. We have, besides, gardens—some, full of pears, apples and other fruit; others, adorned with flowers; while a large greenhouse is at hand to serve as a refuge for the flowers in winter. Pasture land is abundant. We have six cows, three horses, and the finest poultry and pigs.

The villa stands on the river bank, while the two houses occupy an elevation removed from the bank some little distance. We cannot go out without having our gaze gladdened by the sight of the majestic Hudson, with its fleets of steamboats and sailing boats passing up and down. But what is better; if we turn our eyes to either side we are filled with a sentiment of the sublime at the sight of the lofty chains of mountains that rear their heads towards the blue sky. It reminds me vividly of my poor Switzerland, which I left thirty years ago!

Father Ciampi arrived in Boston last Sunday. I think it is better to make no concealment. Call on him and tell him that Fr. Bapst bade you take him for your confessor.

Be sure I do not forget you in my prayers and Masses.

Tout à vous en N. S.

J. BAPST.

MANRESA, ULSTER CO., N. Y.

My dear friend,

The Superior has no objections to your papers, and you know I like them well.

Manresa, as we call our establishment, is a hallowed spot. I would gladly remain here for the rest of my days. The temporal and spiritual are equal—one cannot say which is better. If I can be cured anywhere, it is here; I am afraid, however, that I shall be removed to another place; I shall let you know when I leave here. I am well, body and soul, but I cannot say whether my memory is better.

I have plenty of time to pray for my friends.

Sincerely yours in Xt.

J. BAPST.

In the light of the heroic patience with which Fr. Bapst now bore his own heavy cross, how well does not the subjoined letter, written at the outset of his mental decay, make evident the fact that he knew how to practise what he preached.

BOSTON COLLEGE, December 23, 1876.

My dear friend,

I shall offer a Mass for your intention next Monday morning—Christmas day. The Child in the manger, who governs the whole universe will sustain you in the trial that seems to threaten you; he never fails.

The greatest favor God can bestow on us after we have done what we *deem* our duty, is to give us, instead of a temporal reward, a great humiliation. This seems to be your case. Such a humiliation, accepted with resignation, is the best purgatory and the most perfect and most meritorious act of virtue; it kills pride, increases charity and all other virtues, raises our reward, and glorifies God more than any other act; and the reason is, because the acceptance of such a cross is purely supernatural, without any natural consolation. Happy are you, if you are worthy of such an extraordinary favor! Should the trial come upon you, it would be the best and greatest stride towards perfection. When it comes, let me know. In the meantime, I shall continue to pray for you.

Truly yours in Christ,

J. BAPST.

In 1883, after a two years' residence at West Park, it was decided to remove Fr. Bapst to the milder climate of the South. The novitiate at Frederick, Maryland, was fixed upon as his future abode. His malady had grown apace and his mind had gradually become more and more darkened. Sufficient light, however, remained to allow him to merit by the mental sufferings that he endured at Frederick. The horrors of the Ellsworth outrage began to harass his mind, and the scene of violence was re-enacted in his imagi-

nation. Even in the middle of the night he would sometimes run to one of the fathers for protection against his fancied pursuers. He suffered untold agony from this source. For some days after his arrival at the novitiate he said Mass, but one of the fathers had to be present lest he should omit anything essential. As his mental condition was becoming more impaired, superiors thought it best that he should discontinue saying Mass. This was a bitter trial for Fr. Bapst, to whom the celebration had been a daily solace. He approached, however, for some time, the holy Table every day, but not without first going to confession. If it ever happened that he reached his confessor's room after the latter's departure for the sacristy to prepare for Mass, he would hasten after him, and kneeling at his feet, even though the latter might be already vested for Mass, make his confession. Of course the confessor had to send the attendants out of the sacristy in the meantime. Some one commented in presence of the confessor on this seeming scrupulosity of Fr. Bapst, and he was assured that Fr. Bapst was extremely clear and exact in making his confession. The confesssor added that he deemed this a special grace granted him by God in reward for the great zeal and charity which Fr. Bapst had ever manifested in the confessional. What tended to make this consoling statement more remarkable was that this exactness and clearness characterized his confessions even during his worst days at Frederick, when his memory had completely failed him. He could not remember his own name, nor if he left his room, could he find it again, unaccompanied, and yet, wonderful to say, he could remember his daily defects without difficulty when at the feet of his confessor. While at Frederick he was attacked by home sickness, and began after thirty years' absence to long for his beloved Switzerland. One of the fathers hoping to divest his mind, took him in a carriage to the beautiful mountains near Frederick. When they had reached the top, the father pointing out to his afflicted companion the picturesque valley below and the mountain ranges that hemmed it in, remarked: "How beautiful is Switzerland! how grand the Alps!" Fr. Bapst smiled sadly, and shaking his head, said: "Ah! no, no, my father; that is not dear Switzerland! those are not the Alps!"

In May, 1885, after a stay of nearly two years at Frederick, his mental condition having grown worse, it was thought advisable to commit him to the care of specialists. He was accordingly removed to Mount Hope Retreat near Baltimore. Here he remained for two years, when our Lord having tried his faithful servant in the fire of affliction

called him to shine in the heavenly kingdom as gold freed by an earthly purgatory from all its dust. His demise took place in November, 1887, on the day sacred to the suffering souls. May we not hope that having undergone his purgatory on earth, he went straightway to join in their journey to heaven the joyful company of souls liberated on that day by the power of Christian prayers.

The following beautiful letter from the Sister of Charity entrusted with his care while he was at Mount Hope gives us a view of his life at the Retreat and of his last moments:—

MOUNT HOPE RETREAT, BALTIMORE CO., MD.,
December 21, 1887.

Reverend Father,

It gives me pleasure to respond to the request made in yours of the 14th inst., that I should give some account of Fr. Bapst's life among us and of his last moments. I only regret my inability to do so in a worthy manner. I shall ever consider it a precious privilege to have been chosen to take care of the saintly and venerated father, whose presence in our midst has left a deep feeling of veneration and respect for his beloved memory; for we felt we dwelt with a saint. Sister Catherine, our Superior, in confiding him to my care, said to me: "I give you a saint to attend. Take the best care of him; he is a treasure." And we always considered him as such. He commanded the respect and veneration of all who approached him. When free from mental suffering, he was most meek and amiable. His look of sanctity attracted everyone. Visitors on seeing him with his long, flowing white beard, would exclaim: "Who is that venerable old man; he looks like a holy old patriarch;" or, "he looks like St. Joseph." Truly, his appearance must have been but the reflection of a soul pleasing in the sight of God. Though deprived, by the unsearchable designs of divine Wisdom, of the use of his mental faculties, he evinced an ardent piety, by which we may judge of his love of God and of his holy service. I found him almost constantly occupied in trying to arrange a little altar in his room, and, as it were, preparing to say Mass. When unable to read or pray, he always carried a large rosary and a little Sacred Heart manual. These I often tried to take from him in a spirit of innocent mischief, just for the pleasure of witnessing his devotion to these objects; for he would, on such attempts being made, clasp them tightly to his breast, and could not be induced to give them up. I remarked his particular love of angelic purity, which, I doubt not, was recompensed by the presence of celestial spirits around his death-bed. On the day on which he died, no indication of disease or death was perceptible in his room; the air was pure and fresh, and as he lay on his bed after receiving the last sacrament, calm and apparently unconscious of everything of earth, an almost heavenly peace rested on his countenance, and his eyes seemed to follow some pleasing, and, as it were, familiar vision. May we not suppose that the blessed angels, in whose company he must have lived, came at that moment to conduct his pure soul to heaven, there to enjoy their society for all eternity. He thus

passed away calmly, peacefully, and without any apparent agony; and we hope that in heaven he will raise in supplication for us those hands, which so often offered to the eternal Father the spotless Lamb of God. We feel that he will remember us, for he always showed gratitude for the slightest services, at least by smiles and gestures, when unable to do so by words. I shall ever thank divine Providence for having chosen me to take care of him, and I now invoke his prayers.

I am, in the love of the Lord,

Most respectfully,

SISTER LORETTO.

That the sentiments expressed in this letter were sincere, was made evident by the eagerness with which the sisters came at every moment of leisure to pray beside the remains, and by their anxiety to have Brother Hammill who was in charge of the body, lay for a moment their beads and other articles of devotion on his folded hands.

Fr. Smith, Rector of Baltimore and Fr. Francis Ryan were deputed to accompany the body to Woodstock College. It was St. Charles's day, November 4. The undertaker missing the road, it was not till noon that the funeral reached the college. Here the fathers, scholastics and brothers to the number of two hundred were assembled to aid with the chant of the divine office the soul of the old hero who had fought the good fight, who had kept the faith through good repute and bad, who had finished his course, and who had already, many hesitated not to think, received the crown of justice from the just Judge. It was an impressive scene. The religious in reverent posture, imbibing in prayer, lessons of apostolic virtues and perseverance from the life and death of the departed; the November sun, already in its meridian, streaming through the stained-glass windows, as Fr. Sabetti celebrated the noon-day Mass, and forming with its rays a crown of glory, as it were, around the remains of the dear departed. Truly one could not but think that the sun, which had been recently shrouded by clouds, betokened by the brilliancy of its rays with which it now drove all appearance of gloom from the scene, that Fr. Bapst's career, having set in the darkness of mental clouds, had already begun anew in all the brightness and glory of the eternal Sun of Justice.

THE WORK AT THE GEORGETOWN OBSERVATORY.

THE PHOTOCHRONOGRAPH.

Few of Ours, even in this Province, are aware of the serious and important work now in progress at the Observatory. Father Hagen has just issued the first volume of his valuable mathematical work, a notice of which will be found among our book notices. He continues his observations of variable stars, and is now preparing a publication which will occupy him three years more. To extend the work of the observatory he has recently issued a circular, a copy of which has been sent to all our observatories, to every Provincial, and is published in this number of the LETTERS, asking them to work together under a common plan for observing, the plan having the authorization of Father General. Father Hedrick has recently been added to the observers and is at present engaged in computing, but will begin observations with the new twelve-inch telescope just as soon as it is finished. Father Alguè, of the Province of Aragon, Spain, has recently crossed the ocean to study at the Georgetown Observatory. His purpose is to erect at Manilla, in the Philippine Islands, a large observatory, which the Spanish Government will support.

It is, however, the work of Father Fargis, which is at present attracting the most attention and of which we wish to write. A year ago he began working at the Observatory, and he has made a most valuable invention which in its numerous applications bids fair to rank among the most important of modern astronomy. The invention has been made known in a book of 36 quarto pages, illustrated with photogravures, published by the observatory, under the title: "The Photochronograph and its application to Star Transits. Georgetown College Observatory: Stormont and Jackson, Printers, Washington, D. C., 1891." We are confident that our readers will be interested in a description of the new instrument and some of its applications, and this we can give more readily as we were enabled recently to inspect the invention and hear the inventor's own explanation. As we fear that many of the descriptions have been too technical for the ordinary reader we will endeavor

to describe the instrument in as simple language as we can. Let us begin with its history.

Perhaps some of our readers will remember the announcement made in the VARIA of the October number of the LETTERS for 1889 of experiments made at the Observatory for the purpose of removing the personal equation in transit observations by means of photography. The article concluded with these words: "Further experiments will be necessary to perfect the details. This method of letting the sensitive plate take the place of the eye and of the chronograph, seems to have a great future." The experiments, after being repeated with an improved apparatus in August, 1889, were then broken off for the time being, by the appointment of Prof. Bigelow to the West African Eclipse Expedition. The Ertel transit of the Observatory was then handed over to the instrument maker for thorough repair and adaptation to this kind of photographic work. Father Fargis, after finishing his third year of probation in June 1890, was sent to the Observatory and was at once put in charge of the instrument; he began to repeat the experiments of Prof. Bigelow and with such success that he has at last perfected the details and made the instrument which he has called the Photochronograph. So varied are its applications and so important that it is impossible at present to forecast its value. But let us explain, as clearly as we can, just what has been done.

The object of all transit observations is to find the exact second at which a star passes the meridian. For this purpose the transit, consisting of a telescope mounted between solid piers, is placed as exactly as possible in the meridian. A number of fine vertical wires cross the centre eye-piece, and are so arranged that the central vertical wire will, when the instrument is accurately adjusted, always follow the meridian as the instrument is turned, and the instant when a star crosses this wire will be the approximate time of the star's meridian transit. As much depends on getting this time with the greatest exactness, various means have been resorted to. A number of wires is used so that the mean of a number of observations can be taken, instead of depending on the passage of the star across a single one.

Before the invention of the telegraph the method exclusively employed was that "by eye and ear." The observer, keeping his time-piece near him, listened to the clock-beats, and estimated as closely as he could, in seconds and *tenths* of seconds, the moment when the phenomenon he was watching occurred—the moment, for instance, when a star passed

across a wire in the reticle of his telescope. At present the record is usually made by simply pressing a "key" in the hand of the observer, and this, by a telegraphic connection, makes a mark upon a strip or sheet of paper, which is moved at a uniform rate by clock-work, and graduated by seconds-signals from the clock or chronometer. This instrument is called the chronograph.

Now in all these methods there is found what is called the "personal equation," for every observer has his own peculiarities of time and observation with a transit and a correction has to be applied to every observation on this account. This correction is of course different for different observers, and different even for the same observer at different times. The elimination of this error has always been desired, and Professor Young, one of our most distinguished astronomers, does not hesitate to say that "one of the most important problems of practical astronomy now awaiting solution is the contrivance of some practical method of time observation free from this annoying human element, the personal equation, which is always more or less uncertain and variable." Now it is just this personal equation which the invention of Father Fargis does away with. How this is done we will try to explain.

It is not difficult to see that an effective way to do this would be to make the star imprint its own image on a photographic plate. This was suggested by Faye as early as 1849, and experiments have been made in Europe and this country but up to the present without complete success. Prof. Young believes that the perfection of this method of taking the observation by photography and thus removing the personal equation "may make a great revolution in the art of meridian observation." But no one had, when he wrote, succeeded in accomplishing it.

Father Fargis has, however, given us an instrument which enables the star to photograph its own transit and with such accuracy that it is believed it will surpass every other method. In any event, it completely suppresses the personal equation, as the eye and ear are supplanted by the photographic plate. The radical defect in all previous experiments, was the motion of the sensitive plate. Father Fargis remedied this defect by keeping the plate stationary and using an occulting-bar to move across the field of vision, the occulting-bar being of such extreme lightness that its movements do not cause any perceptible vibration in the plate. This is the important part of the invention and it is entirely due to Father Fargis, but we must let the inventor himself describe it for us.

"The new apparatus consists of a strong brass collar, fitting closely to the sliding tube, just behind the collimating plate, by means of a hinge and screw-bolt. To this collar is attached a U-shaped soft iron core, with a coil on one of the arms. The naked part of the core is bent back and up, so as to act on the armature from behind. The end of the core is encircled with a thin ring of cork, to diminish the force of the armature stroke. The usual adjusting and connecting screws are conveniently placed. A strip of steel about two millimeters in width and two-tenths of a millimeter in thickness is soldered to the armature at right angles to its line of motion. This is passed through the apertures in the side of the focusing tube intended for direct wire illumination, and stretches across the reticle. The coil, armature, and occulting-bar or shutter are so fixed to the collar that, when at rest, the lower edge of the shutter (clamp east and transit pointed south) is parallel to and a fraction of a millimeter above the horizontal diameter of the reticle.

"The plate holder is merely part of the Ertel micrometer box. The outer plate, carrying the eye-piece, the one next it with the movable wire, and the micrometer screws were removed from the box, together with the set of beveled brass strips which formed the upper grooves, leaving only a plate containing the fixed wires and the one holding the collimating screws. To the outer surface of the former are attached horizontally, immediately over and about eight millimeters from it, two parallel bars holding the eye-piece in a sliding frame so as to command a view of the whole reticle cavity. The sensitive plate is inserted inside the parallel bars so as to rest flat against the reticle, and is held in place by a wedge of soft wood. When the wires are photographed by the object-glass illumination their images and that of the star are practically in the same focus, so that the thickening and displacement which constitute the photographic parallax are avoided.

"For the necessary purpose of identifying the clamp side of the negative, an arbitrary mark, in the present case a minute drop of ink, is placed upon the reticle, on that side. This is printed on the negative when the wires are photographed, and the identification is complete.

"Suppose, then, that connection be made with the sidereal clock-relay, and that a star begins its transit. When the current is turned on, the shutter falls with the armature, cutting off the light of the star. At the break the shutter rises with the armature, uncovering the star for one-tenth of a second, and dropping again as the current flows. Hence the negative shows a simple line of dots, each representing one-tenth of a second exposure. The clock contact may be changed so as to avoid breaking the contact at any time desired. Any second can, therefore, be readily identified. The

plate shows an oval blackened form, which is the glass reticle, photographed by the light of the object-glass, and a white band across the centre made by the shutter, which intercepts this light when the wires are being photographed, thus preserving the star-trail from obliteration. This is accomplished by disconnecting the clock-relay and turning the current on directly to the apparatus. This holds the shutter down, right across the path just made by the star, completely protecting the photographed transit.

"It might be urged that the armature stroke would impart a tremulous motion to the instrument, owing to the manner in which the apparatus is attached to the focusing tube. But Fr. Fargis announces that the careful micrometric measurement of over 700 photographic transits shows no perceptible trace of any such error; and, if it were so, a very obvious arrangement would permit the application of this method, by a mere juxtaposition of the apparatus to the transit.

"In this manner the objectionable features, which led to the rejection of the apparatus as at first constructed, would seem to be eliminated. The sensitive plate does not move from the beginning to the end of the operation, and being securely wedged in against the reticle, there is little cause to fear photographic parallax. The extreme lightness of the occulting-bar and the simplicity of the armature movement, doing away with all transference of motion, reduces friction to a minimum, and makes the clock-beat and shutter movement practically synchronous. The complete protection of the star-trail against the illumination necessary for photographing the wires, as just described, is also a distinctive feature of this method. For these reasons, it may be conceded that the instrument described has a valid claim to the name of 'photochronograph,' since it actually registers on the sensitive plate the time of the transit of a star.

"The negative shows a simple line of dots, or the star-trail across the plate. This can then be permanently fixed on the plate and microscopically measured and examined."

Fr. Fargis has made those micrometric examinations of over twelve hundred photographic transits and finds no trace of any perceptible error. These photographic plates are all kept and are accurately measured under a microscope constructed expressly for this purpose. The manner of doing this, and the great care employed in applying the corrections and in making the necessary computations, is explained in the second part of the book published on the Photochronograph, and it will give an idea of the patience required of an astronomer. The work closes with the following summary of the results already attained by the Photochronograph:—

"While the probable errors of a single pair of dots in the measurement of the plates, or of the resulting clock correction, and the residuals of the star places, may perhaps appear a little smaller than in the usual methods, it is not so much these smaller figures that seem to promise for this method a practical importance as the *entire absence of the personal equation.*

"A photographic transit is, on the whole, more laborious than one taken by the chronograph, yet it certainly makes it possible for us to eliminate the personal equation in all cases where such elimination must be purchased at any cost.

"As an example, we need only mention *longitude* determinations. The usual exchange of the observers, so expensive in time and money, is, by the photographic method, rendered unnecessary and even useless. If the photochronographs at the two stations are worked by the same clock at either station, or at an intermediate one, the sensitive plates will record the difference of the two meridians without the interference of the observers.

"The photographing of star transits will be continued at this Observatory for all the stars within the reach of our equipment, in order to study the nature of the peculiar errors of this method, and to test its efficiency in regular zone work."

The applications of the Photochronograph are not, however, confined to star-transits alone. Prof. Bigelow thinks that "the chief field of usefulness will be found in the physical laboratory, where any amount of artificial light can always be used, and the automatic record can be made to assume any degree of accuracy desirable. It is known that many experiments in physics are afflicted with personal equation, and thus there is a hope of avoiding them by the introduction of this apparatus."

Father Hagen has shown in an article in the great German Astronomical Journal, the *Astronomische Nachrichten*, that the Photochronograph may be applied to the measurement of double stars.

The photochronogragh is probably destined to play an important part in latitude determinations. There are indications of a minute periodic change of latitude, the cause of which is involved in considerable obscurity. The matter is at present being investigated, and is causing quite a commotion in astronomical circles. It is an important discovery that the photochronograph can be applied to the solution of this important problem. An instrument of novel design is now being constructed for this purpose, the announcement of which will be found immediately following this article.

Other applications have suggested themselves, and this new instrument seems of far greater importance than we just at present realize. It cannot but add to the reputation the Society has ever enjoyed for astronomical research, and it is indeed a subject of joy for us that our own country and old Georgetown are to have the honor of this valuable invention.

A NEW APPLICATION OF THE PHOTOCHRONOGRAPH.

THE LATITUDE INSTRUMENT.

GEORGETOWN COLLEGE OBSERVATORY,
WASHINGTON, D. C., September 24, 1891.

We are at present building an addition to the Observatory to accommodate an instrument of novel design for latitude observations.

It has long been the desire of astronomers to make use of photography for this purpose; but the level or artificial horizon on which the observations of latitude depend, has hitherto proved an insurmountable obstacle.

According to the present design, the level is simply eliminated, and with it, consequently, the only obstacle to the use of the sensitive plate.

The Photochronograph forms an essential part of this instrument, which was ordered about the middle of August, 1891, although the plans were matured as early as January, 1891.

The objective will be of 6 inches aperture, and is to be corrected for actinic rays only. This will in all likelihood afford power enough to photograph stars of the 6th magnitude.

If the instrument, as we hope, should be completed before next December, our little Photochronograph, will have *solved two great problems within less than a year;* viz: the determination by photography of both co-ordinates of observatories—*Longitude* and *Latitude.*

A LETTER TO OUR ASTRONOMERS.

GEORGETOWN COLLEGE OBSERVATORY.

WEST WASHINGTON, D. C., U. S. A.

REVERENDE IN CHRISTO PATER,

P. C.

Multa sunt in manibus nostrorum hominum instrumenta, *æquatorialia* quæ vocantur, sive majora sive minora, quæ si ad finem communem prosequendum adhiberentur, non est dubium quin uberior fructus scientiæ afferretur, quam singula in singulis scientiæ partibus producere possunt. Ex quibus instrumentis plurima aut soli adolescentium instructioni serviunt, aut propterea omni usu carent, quod, quomodo pro temporis locique ratione usui esse possint, nemo videt.

Quamobrem consilium inivimus invitandi omnes, quibus ea quæ sunt necessaria suppetunt, ut in certa quadam scientiæ parte exploranda conspirent atque sua inter se studia conjungant.

Ad hanc autem multorum conjunctam contemplationem admodum idonea esse videtur ea scientiæ pars, in qua exploranda hujus nostri observatorii instrumenta imprimis usurpari solent; quæ in stellarum *variabilium* natura ac legibus perquirendis versatur. Earum enim cognitio, cujus Argelander vir clarissimus fundamenta jecit quamvis multis in rebus adhuc sit subobscura, quum tamen neque instrumenta singillatim accommodata neque homines longo usu instructos requirat sed instrumentis maximis æque ac minimis comparari possit, atque summam rerum contemplandarum et varietatem offerat et copiam, amplissimumque nova indagandi campum aperiat, sane et apta est et digna ad quam excolendam multi uno consilio accedant.

Præterea rerum de illis stellis observandarum ratio ea est, ut et quæ de singulis stellis observata fuerint, singulis annis a quolibet semel iterumque edi possint, et universa quæ compluribus annis cognita fuerint, digna futura videantur quæ vel in singulis speculis edantur separatim vel uno libro collecta typis mandentur.

Quæ studiorum conjunctio quo facilius efficiatur, toto ani-

mo parati sumus, ex omnibus quæ adhuc repertæ sunt 250 stellis variabilibus suam cuivis instrumento et loco partem assignare, et observandi computandique rationem et viam cum quolibet, cui hujus rei suscipiendæ et constanter persequendæ sit voluntas, communicare.

Quæ communicatio sive scriptis litteris, sive quod melius est, coram viva voce fieri potest. Quamvis autem ad pleniorem hujus rei notitiam colligendam vix integer annus sufficiat, primis tamen principiis discendis satis erit unus alterve mensis.

Ut susceptum autem laborem cum fructu prosequamur non opus erit ut plus temporis quam binas horas vespertinas, prout aeris cœlique conditio permiserit, quinquies vel sexies in mense in stellas observandas conferamus.

Atque hoc modo speramus fore, ut vinculum quod nos toto orbe dispersos conjungit, etiam in explorando cœlo nobis adjumento sit, opusque aliquod, hoc scientiæ genere dignum, cui singuli impares sumus, collatis in unum viribus ad majorem Dei gloriam perficiatur.

Quo majore vero spe ac fiducia nostros ad hæc studia conjungenda invitare possimus, antea, quid A. R. P. N. hac de re sentiat, explorandum putavimus; neque prius has litteras dimittere ausi sumus, quam ipsius approbatio animos nostros confirmasset. Rescripsit enim ad nos, sese consilium nostrum probare, ac summopere optandum esse ut nostri, quæ singulorum vires superent, ea viribus conjunctis perficere studeant. Hac enim re eos et gloriam Deo et Societati honorem esse allaturos.

Datum ex Observatorio Collegii Georgiopolitani,

J. G. Hagen.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE.

PART IV.

Father Perron as Minister.

At the end of his third year of probation, Father Perron was sent to Poitiers to be Minister in a college which had just been entrusted to the Society by Monseigneur Pie. As the house Monseigneur gave the Society had been an old Dominican convent, it had to undergo many repairs and changes to adapt it to a college. Besides superintending this work Father Perron had to teach higher mathematics, for which his studies at the Polytechnic well fitted him; he also gave the points of meditation and taught the catechism to our brothers. Several accounts of his mortification and love of poverty while there have come down to us. It was remarked that every afternoon, after the four o'clock recreation, when the students had eaten their lunch, Father Perron was seen to go about quietly and pick up the pieces of bread that the boys had thrown away; his breakfast the next day consisted merely of these pieces of bread and a cup of coffee which, to mortify himself still more, he used to take in a cup which had already been used by some one else. It was remarked, too, that he had no chair in his room and that he did all his work standing at a large high desk. His love for the way of the cross still followed him, and he was seen every afternoon making the stations in the chapel. Nor had he lost his desire for the missions. The Crimean war was in progress during this time, and he writes to his sister that he would willingly go there as chaplain and to minister to the sick but that there was no intention of sending him.

In January, 1857, Father Perron was sent to be Minister at the scholasticate in Laval. He occupied this charge for more than three years, and thus he became well known to many of the fathers of the province of France and to some of the old Mission of New York and Canada, who had been sent there to complete their studies. Pére Matignon, now

Superior at Paris, and known to us from his conference at Notre Dame, writes as follows :—

"I knew Father Perron when he was Minister at Laval. We all looked upon him as a saint. What struck us especially was his humility and his mortification. He who had, when he wished to assume them, such distinguished manners, affected very simple, rustic ways of acting to make himself despised. Many were deceived and thought that these common manners were natural to him. This continued till the end of the scholastic year when during the vacations the truth came out. A play had been gotten up, and Father Perron took a part in which he acted as he really was, and with such elegance that it became evident that during the entire year he had hidden everything which could turn to his advantage. As Minister he was always at the service of everyone and he left nothing undone which might minister to their comfort. His food was composed of what had been left by the others and, as he was always at the foot of the table, he was thus able to take what no one else would eat; this mortification was all the more remarkable as his stomach was delicate and caused him much suffering. It was useless to ask him to act otherwise, nothing would make him change the plan he had adopted."

At Laval Father Perron was regarded by some as too exact and severe, but this rather speaks to his praise as his first duty as Minister was to enforce the rules. His method of calling the scholastics to order, far from being severe, was often humorous. One day he found that a scholastic kept his room in great disorder and among other things habitually neglected to make his bed. The next recreation Father Minister called the scholastic from recreation and asked his help in some little work he had to do. The scholastic willingly consents wondering what it may be, when to his dismay, the zealous Minister conducts him to his own (the scholastic's) room, and then asks him to be so kind as to help him make his bed.

His letters to his sister are ever full of most religious counsel appropriate to her state of life. Now he draws a valuable lesson from several deaths in the family, again he directs her to read the life of St. Chantal and Ribadeneira's Lives of the Saints. He writes to her on the Christian education she should give her daughter, and touches beautifully on the delicate subject of vocation. The space and time at our disposal allow us to quote only one on charity and another on discouragement. They will serve as examples of the others and show what a religious spirit dominates all of them.

He writes the following New Year's letter at the end of December, 1857:—

"I was, indeed, glad to hear from you and to hear such good news. May God, then, continue to shower upon you and all your family his choicest blessings. This he will not fail to do if you continue to bestow your charity on the poor members of Christ who surround you. What you write to me of the difficulty that there is for one placed in your high position to sanctify herself, is true. But you must ever bear in mind that the great means of succeeding, in spite of your position, is charity towards the poor. It can be said to be the infallible as well as the necessary means for you. 'For our Lord himself says, 'Blessed are the merciful for they shall obtain mercy;' and again, 'As long as you did it to one of these my least brethren, you did it to me.' It is to those who will have practised the works of mercy in regard to their neighbor that our Lord promised that he would say, 'Come ye blessed of my Father.'"

"What constitutes the danger in the possession of riches is that they harden the heart, close it to the unfortunate, and allow only an entry for passions which find their satisfaction in goods, and thus they become a great snare of our enemy. Hence, my dear sister, the only means to escape this snare of the demon is to sanctify by charity the riches which God has given you. You will thus place them in that safe bank, 'where neither rust nor moth doth consume, and where thieves do not break through, nor steal.' Courage and confidence, then; let this spirit of charity form the substance of the inheritance you will bequeath to your child, that it may serve her to draw profit from the rest."

In another letter written a year later he fortifies his sister, who was induced to give way to discouragement in considering the apostolic work of some of our fathers, and in reading the perfection required of a religious soul by some spiritual writers. Speaking of Father De Ravignan, who had just died, and of the increase of work and responsibility thrown on Father Ponlevoy, he continues:—

"Well, my dear sister, we must draw courage from the consideration of these generous servants of God, instead of giving way to discouragement at the sight of their labors, and of the perfection which they have reached and which is so far above our weakness. Our Blessed Lord himself wished to strengthen us against this temptation when he said to his apostles, 'In my Father's house there are many mansions;' and again by the parable of the servants giving account of their work to their master, and giving one, five talents, another, two, and both of whom are recompensed according to what they had gained, whilst we see that he condemns the wicked

and slothful servant because he was not willing to do anything with the one talent entrusted to him, under the pretext that it was too hard to satisfy a master who was so exacting.

"This should warn you, my dear sister, against that temptation you speak to me of in your letter, which causes you to give up in despair reading Father Rodriguez on Christian Perfection. You must not be astonished that you are thus tempted; we are all of us, more or less, tempted in the same way, and we must be on our guard not to allow ourselves to be overcome by this miserable attack of our great enemy, who would turn aside our poor hearts from the great treasures God has promised to us, and the acquisition of which by his grace he makes so easy. If the door of a magnificent palace full of gold, and precious stones, was opened, and permission given to take whatever one wished, where is he who would be discouraged, and who would be unwilling to take anything, because he saw at his side others stronger and more industrious who would take much more than he could. Now this is the case with supernatural goods which God offers to whoever is willing to take the trouble to collect them. The whole time of our life is given us to gather these treasures, though it is true that we will not enjoy them but imperfectly here, but in the life to come we will enjoy them fully and according to the measure we have collected. There is indeed a measure below which we cannot remain, this is the amount absolutely necessary to preserve the life of grace in our souls, which consists in the observance of God's commandments. If death surprises us when we have not this measure, we shall be lost. But if there is an amount necessary for salvation, what right have we to complain of the goodness of God who puts no limit to the goods which he offers to us and which we can acquire if we only wish to do so? Would we wish to compel those giants and Christian heroes whom we see so far in advance of us, and who offer their assistance to help us, to walk according to our pace?

"Courage, then, my dear sister. Strengthen yourself by the consideration of the examples and the counsels of the saints, and if you do not feel equal to do what you see they have done, at least, do what you can, and God, who abounds in condescension and mercy, will receive with indulgence all that you offer to him."

During these years at Laval, Father Perron did not lose sight of the offering he had made of himself for the missions in his third year of probation. In May, 1857, he thus writes to his sister:—

"You ask me, my dear sister, if I am preparing myself to go to some distant mission. It is not a secret, and I can tell you that I have offered myself with all my heart (*de grand cœur*) for any mission wherever it may be, but up to the pres-

ent time, God has not made known to me if he would accept my offering. I am not at all disturbed about it. If it pleases him to send me I am ready, if he wishes that I remain to work here, I am just as content. Only pray for me that the will of God be accomplished in me, and that I become a fit instrument in his hands to promote his glory by saving a great number of souls."

The answer to this generous offering came at last. In the autumn of 1860 he was told to go to the Mission of New York and Canada, then attached to the Province of France. It did not take him long to prepare. Like a true apostle, he departed at once for Paris without visiting his relatives, and from there he announces his departure to his sister, as follows:—

"I wish to make known to you the change of my residence. I leave Laval to labor in another part of the Lord's vineyard. For a long time I have begged to be sent to some foreign mission. This favor has not been accorded up to the present moment, probably on account of the uncertainty of my health, which broke down several years ago, and which it was feared would not keep up. But, thanks to God, my strength has kept up and even increased. I leave next week for New York by the steamer *Arago*. . . . I recommend myself to your prayers in order that I may have a safe voyage, but especially that God may grant to me all the graces necessary to make a good apostle, and that I may serve for the conversion of many souls in that great country, suffering from need of sufficient religious helps."

In the light of what we know now, Father Perron was not to save a great number of souls as a missioner but rather as Spiritual Father, Master of Novices, Rector of Woodstock, and Instructor of the Third Year, to form religious souls to perfection. The thirty years that remained to him of life he spent in directing and governing Ours, a task for which he was eminently suited. On reaching New York he was appointed Spiritual Father to the community at St. Francis Xavier's. A month after his arrival he began his annual retreat, and he refers to his office in the following words:—

"On the tenth of December, octave of St. Francis Xavier, I began my annual retreat. The first two days all my time was passed in distractions about building a magnificent college in this great city; at intervals, however, I deplored the weakness of my mind and I understood that a spiritual edifice is to be constructed first in my own soul, and then if God blesses my prayers, my labors and my sacrifices, an edifice is to be built up in the souls of others, and especially in Ours,

since I am Spiritual Father in this college. Surely if a spiritual edifice, solid and enduring be erected in us, we will indeed do great things for God. Therefore, I ought to labor at this, and because God has given me the office he will also give the grace; I must, then, make myself all to all that I may gain all to Christ—this is a necessary and most efficacious means—and as much as I can I will animate Ours to acquiring this zeal for souls."

Father Perron continued as Spiritual Father till the end of the scholastic year, when, having acquired some knowledge of English, he was made Minister, and at the same time taught trigonometry and analytical geometry in the college. He is still remembered by some of our older fathers, and they tell us he was noted for his sacrifice of self and great charity. Being Minister, it was his office to make the appointments for the high Masses, and almost every other week, to spare the others, he appointed himself to sing the Mass, saying that it never troubled him to fast. He began, too, to hear confessions in the church, while, attracted by his holiness, many priests from the city used to confess to him in his room. Thus his time was well occupied. His retreat for this year he began on the feast of the Immaculate Conception. His notes, which hitherto were written in Latin and French, are henceforth written in English. We shall give them just as they were written and in full, for, though not elegantly written, they are ever pious and edifying and show us better than anything else could his humility and inner life.

Notes of My Annual Retreat.

December, 1861.

December 9th.—I began my retreat yesterday evening, on the feast of the Immaculate Conception. I feel a great want of *prayer, of union with God*, I feel it *deeply*, and yet up till the present time I have been unable to get this precious gift, either through neglect, or perhaps, also, through some natural instability of mind; though certainly I have not seriously set to work to overcome my natural sloth. I feel how much I want prayer to reach the perfection which God expects of me, and to obtain the necessary light and grace to do what he expects of me in this Mission. I feel that he expects an entire sacrifice of myself to fulfil the designs of his grace, and I wish, indeed, sincerely to make this sacrifice, but I wish to be better prepared so as to be a victim of an agreeable odor and purified from the stains of my imperfection and negligence. I hope, with the help of his grace and the protection of the Blessed Virgin Mary, to obtain in this retreat the

necessary courage to give myself now to our Lord without any reserve.

December 11th.—I went to consult the Spiritual Father, Father George Schneider, and I told him the difficulty I had in avoiding distractions during my prayer. He counselled me to have my book ready before my eyes, all the more as I have no distractions when I make spiritual reading. I shall try to do so and to have some general plan, or outline of meditation, to apply to every subject.

December 12th.—In the contemplation concerning the Incarnation, considering, on the one hand, what the three divine Persons were doing at the sight of the corruption of the whole human race, and on the other hand, what the Blessed Virgin was doing, I concluded what I ought to do when I am saddened at the consideration of the sins or faults of others.—First, I must pray to appease the divine wrath. Then I must humble myself, thinking that I often did worse and for a long time, that I am capable even now of doing worse should grace not strengthen me powerfully. I must, above all, try to correct myself of all faults of which I may be guilty in helping or correcting others. In all, I see that I must endeavor now to be more careful about *humiliations*, *prayer*, and *self-renunciation*. These three virtues I must practice for a long time, and acquire in some degree of perfection before I become a fit instrument in God's hands to correct others. I must practise humility and mortification, because prayer accompanied by these virtues is all powerful before God.

December 13th.—I feel always more inclined towards the three capital points of humility, prayer, and mortification. The contemplation on the Nativity and the flight into Egypt have a particular lesson for me in that they show me how the Holy Family were humiliated and suffered contempt and privations, and yet they prayed constantly, and awaited patiently the indication of God's will.

December 14th.—Considering that these eight days of retreat are granted by the infinite goodness of God that I may get light and strength for one year, and considering how little light and strength I have, especially in the surroundings in which I am placed, I felt afraid at the sight of the little profit I have reaped. However I will not be discouraged. I again take the firm resolution to become a man of prayer. I do not see any other way to give me hope to obtain what I see is wanting to me. Our Lord begins his public life by humbling himself amongst the sinners whom St. John was baptizing, and after this he goes into the wilderness to fast and to pray. Always and everywhere these three great means, Humiliation, Mortification, and Prayer.

In all my meditations I feel more inclined to think that what I am more in need of now is the habit and spirit of prayer; our Lord is always praying to give us an example.

Hence I take as the principal resolution of this retreat to apply myself, henceforth, with all possible care to prayer. 1st. The morning meditation with the additions and always some time for the review. 2nd. The breviary, trying to pronounce the words better than I have done. 3rd. The holy Sacrifice with due thanksgiving. 4th. The examination of conscience, with the additions also of our Holy Father St. Ignatius. 5th. The evening litanies. 6th. The beads with all the other little prayers during the day. I will take as the subject of my particular examen, this year at least, the manner in which I fulfil this duty and my special resolution in this respect. I began this night the third week and I tried to impress deeply in my mind and in my heart these words of our Lord: *Exemplum dedi vobis ut quemadmodum ego feci ita et vos faciatis.*

December 15th.—I was very much distracted and occupied by thoughts about the danger of souls in this country, and especially of the spiritual danger of the Society and its future welfare. I could not help during all my meditation thinking about this. But I thought that our Lord in his Agony in the Garden mus thave seen pass before his eyes all the sins of the world, all the religious orders, all their dangers, all the faults of their members, etc. He saw certainly this present time, our Society, its members in this country, and me with the others. He prayed for us. He suffered and offered his sufferings for us. Am I not willing to do the same? am I not bound to do it? and if I do what I ought to do, our Lord does not require more. I must, then, before all imitate our Lord, *pray* and *offer myself* and do the will of God in all. God will reap the fruit himself.

December 16th.—I finish my retreat to day. I am confirmed in the resolution to put all my care in prayer, and especially this year to acquire the habit of it, because I foresee that I shall need it more henceforth than ever before. I shall try to take the Sacred Heart of our Lord for my special refuge. I shall, too, have recourse to the Blessed Virgin and St. Joseph, to St. Ignatius also as he will have a special power to help me in my resolution.

Laus Deo et B. M. V.

It is not difficult, we believe, for us to see that in this retreat God was preparing Father Perron for the new and important charge he was to enter on. Certainly the resolution to apply himself to prayer could not have been more appropriate, for at the end of the scholastic year Father Perron was sent to Canada and, on the Feast of St. Ignatius, was appointed Master of Novices at Sault-au-Recollet. Here he entered upon what was to be his great work for the rest of his life — the formation of Ours, and it is this period of his life that we will take up in our next issue.

MISSIONARY LABORS.

MARYLAND-NEW YORK PROVINCE.

From April 3, to June 30, 1891.

The following are the names of the fathers of the Society of Jesus on the band during the above three months: Joseph Himmel (Superior), Ronald Macdonald, Matthew McDonald, Patrick Gleason, Patrick Forhan, James Casey, Elias Younan and Thomas Wallace. Over 30 weeks of missions were given and the figures tabulated below point to a great success. They speak for themselves.

A mission, which is a sending forth, depends for its success on the spirit of God, the true Paraclete and Comforter, proceeding from the Father and Son, and breathing creation and life wherever he wills. No where does a missionary of God see more clearly the action of the Holy Ghost than during the course of his apostolic labors, and no where can he better realize the infinite goodness and mercy of the Saviour of men, our sweet Redeemer, Jesus Christ. A missionary, then, must be a man of God, filled with his spirit, the spirit of prayer and sacrifice, and in close union with the Sacred Heart of Jesus, his Divine Master, taking his place, doing his work, and full of piety and compassion for poor miserable sinners. The field of his labors is the pulpit and the confessional. Plain and simple instructions on the commandments of God, the precepts of the Church, the sacraments, especially Penance and holy Eucharist, the devotions and practices of faith—with fervent and stirring sermons on the grand truths of religion—end of man, sin, hell, death, judgment and the mercy of God proceed from the pulpit—mercy rules the confessional. The idea of a missionary in the minds of the people is of the highest. He is called by them—"the missionary father," "the holy father," and he is supposed to come to them in the spirit and with the power of an apostle of God. In their simple faith they bring unto him the infirm, the halt, the cripple, the deaf, the dumb, the blind, the leper. He often hears such expressions as these, "lay your holy hands on him, father," "you have but to touch her, father," "if you wish you can cure me," "holy

father, in the name of God, cure my child." The poor humble missionary has to own his helplessness, encourage their faith, point upwards to the sweet Jesus who alone can cure and with all the fervor of his heart pray God, that he, in his loving kindness, may do unto them accordingly to his will and their faith. A few facts may be of interest. A mother leads a child by the hand to one of the mssionaries and with tears begs a cure for her dear boy. Both mother and child kneel with great piety, and the priest in the name of God reads the Gospel of St. John over the boy and gives him the blessing. Three weeks later two young lads call at St. Francis Xavier's New York, and ask for the "father that heals." The same missionary was then busy with the mission in 16th Street, and the porter happened to call him down. As soon as he entered one of the small side parlors both lads burst into tears, and the elder cried out, "Oh father, mother sends us to you. Here is my brother. You blessed him, he is cured, he was subject to fits, bless me also, father." Astonished, confused, the father blessed the youngster, cheered him up and sent them both away full of trust and confidence in the goodness of God. How far the cure was permanent the father could not find out. A little crippled, blind girl, about seven years of age is placed on a chair, near a large heated stove in the vestry of the church where three fathers were giving a mission. The mother was bending over her child and warming her tiny, frozen hands. She had carried her darling fifteen miles, through a very heavy fall of snow, in an open wagon. A missionary was sent for. He enters, kneels on one knee, and half resting on the chair takes the little hands in his own. His lips move in prayer and in low, soft accents he begins to speak to the child. At first the little creature hearing a strange voice, is seen to frown and shake her little head. The father speaks to her yet more tenderly and he soon catches a gentle "I want bread and butter." Some cakes are at once begged for and when brought were given to the child. She took one in each hand and began eating, now from the right and now from the left, by turns. She evidently enjoyed the treat, for the cakes were of the best. A sweet smile plays on her lips, and a sweeter laugh is heard. The mother's heart began to swell up. "Dear father, have pity on my child; let her remain blind, but for God's sake put her on her legs. It breaks my heart to see her trying to drag her withered limbs along the ground." The priest deeply touched bent his head in fervent pleadings—soon he felt two chubby hands touching his head, temples, and cheeks, and stroking his face. Tears started to his eyes. "This is

what she does to her own father when she is very affectionate," the mother said on witnessing the scene. A few people had gathered round. They, too, knelt and prayed. The priest, after a while, afraid of making a fool of himself, tore himself away and entered the church to pray more lovingly, before the blessed Sacrament, where, alas! a sight yet more heart-rending met his gaze. On one of the benches was stretched a girl of twelve. Two women were trying to hold her down. She was turning and twisting from side to side; now lifting herself up, now casting herself down; she was in one of her epileptic fits and seemed writhing in pain. The father approached, and found the child foaming in the mouth and uttering low moans. While a child, a severe fall on the head injured the brain and deprived her of reason. The distressed parents implored for pity on their child. They had been four hours in church before the tabernacle of love, in earnest and heartfelt prayer. What could the missionary do but join in prayer and share the awful grief of the suffering and sorely tried children of our heavenly Father who so willed to afflict his own. Many such scenes occur. They humble the missionary and help to glorify God and secure greater merit to men. One case deserves mention. A woman entered the vestry, threw herself on both knees, and falling flat on the ground exclaimed, "holy father let me kiss your feet—I am an unfortunate mother." The priest stooped, gently told her to rise and kneel to God alone. She was in deep and cruel agony. Kindly enquiring, the father learnt that God had severely tried her faith. Two of five children were out of their minds. Her sad tale of sorrow went deep into the father's heart. He begged of her to bring her little ones to him. One, less violent, was brought and blessed, the other the father had to visit. He found a beautiful boy of thirteen in a dirty little garret, with only a shirt to cover his nakedness, wheeling round and round the room, now upon his bed, now rubbing himself against the walls, head bent, hands loosely hanging by his side, and acting more like a caged hyena than a human being. Poor broken-hearted mother and poor children! God knows best—all the consolation that religion could offer was placed before the mother and father—and the missionary promised a daily memento for the afflicted ones of Jesus crucified. Prayer does much, especially if it be humble and confiding. It is the power of man against the power of God and when poured forth from spotless and afflicted souls is always heard. How many a vile sinner is dragged to the tribunal of penance on the pleading of a pure child of fifteen or sixteen, and how many a hardened sinner is completely con-

verted. Cases of 20, 30, 40 and 50 years are frequent—and the longest on record occured last May, namely, repentance after 71 years of sin, shame, and disgrace.

	Confession	1st Com'n	Confirm.	Converts
Amesbury, Mass.	2000	6		
Trenton Cathedral, N. J.	4230	50	160	22
Blackstone, Mass.	2650	16	140	6
Brockton, Mass.	5773	67	228	
Arlington and Belmont	1454			
Scranton, Pa.	3700	30	160	20
South Lawrence, Mass.	3468	20	82	
Woonsocket, R. I.	4600	50	160	3
Milford, Mass.	3885	50	334	6
Carleton	815			
Fairville	820			
St. John's, N. B.	1200	48	12	
Merrimac, Mass.	314			
Weymouth, Mass.	950	7		
South Weymouth, Mass.	430	2		
Brewsters and Towners, N. Y.	500			
Hingham, Mass.	835			4
St. Joseph's, Providence, R. I.				
Halifax, N. Scotia				
Halifax, St. Joseph's				
Truro, N. S.				
	37624	346	1276	61

THE NEW ITALIAN CHURCH, NEW YORK CITY.

It will be of interest to Ours to hear a word of what may be truly called the new mission attached to the Province. At present the question of Italian immigration is one of foremost interest in the councils of the Nation, while at the same time the solicitude of the Church authorities is awakened by the appalling spiritual destitution of thousands of souls, who ought to be Catholics. There are in New York City over a hundred thousand Italians, of whom a very small proportion practise their religion.

There is a glimmer of faith still in their occasional processions, such as those in honor of our Lady or St. Roch. But this little spark seems not to have life enough to reach to the soul and heart. Their spiritual life is really extinct, and but for these occasional ceremonies one would never dream that the majority of immigrant Italians had ever heard of the Catholic religion. Neglect and the other causes which have brought about their sad condition have ren-

dered many of them hostile to the Church. Nearly all are so indifferent that their salvation seems a matter of little concern to them.

Some work has been attempted in behalf of these people, but not with encouraging results. Twelve thousand Italians were reckoned as members of the old Cathedral parish, in Mulberry St., and were under the care of the secular priests of that parish. The fathers of the old Cathedral saw that their efforts were almost fruitless, and asked the archbishop to try to devise more efficient means for their welfare. In the Italian quarter, where the old Cathedral parish is situated, there are three other parishes, each with about 12,000 or 15,000 Italians. But in all these, though Italian priests have ministered to them, the results seem to be small.

Owing to the meagre results obtained thus far, it has been the desire of the ecclesiastical authorities of New York for some time to have Religious take the work, and hence the archbishop begged Fr. Provincial to give him some one for that purpose. Fr. Provincial finally consented, and Fr. Russo and Fr. Romano established themselves in a house in Mulberry St., in the heart of the Italian quarter, about Aug. 15. They have no church as yet. A small chapel, with capacity for about 200 is all that they have for the accommodation of their congregation. Fr. Russo says the work must be pursued slowly and cautiously, for the people he has gone to evangelize are not much more than heathens. They live unmindful of religion, and they die without its aids.

The writer passed down Mulberry St., and he can assure the readers of the LETTERS that the sights and surroundings in the neighborhood of Fr. Russo's residence are neither attractive to nature nor at all encouraging. However, the two missionaries, Fr. Russo and Fr. Romano, are hopeful. They have the encouragement of archbishop and priests, and they surely need the sympathy and prayers of Ours. The work is one truly apostolic; nothing pleasing to nature, and everything calculated to discourage. Even the language of some offers difficulty, for while the majority of these Italians are Neapolitans, there are others like the Sicilians who speak a composite dialect, for the understanding of which a knowledge of Greek is useful.

Failure has followed the efforts of others. This effort is as a final resort. If it fails too, we may give up hope; if it succeeds, it will bring great glory to God, and will continue the glorious tradition of our Society for her wonderful success in missionary work. It is important to estimate the

undertaking at its true value. Set it down as the conversion of heathendom in the heart of the Metropolis, with all he latter's allurements and incentives to evil; and then you have a correct idea of it. It is a work well deserving of our constant and fervent prayers.

THE GOLDEN JUBILEE AT FORDHAM.

St. John's College, Fordham, having been founded by Abp. Hughes on June 24, 1841, celebrated this year its golden jubilee. To commemorate the event a history of the college in octavo, of 150 pages, was written by Thomas G. Taaffe, and elegantly gotten out by the Catholic Publication Society. It is illustrated with many full-page engravings of the college buildings. Besides, the *Fordham Monthly* issued a jubilee number of 86 pages with photo-engravings of the grounds and the different classes. For a full account of the proceedings we must refer our readers to the October number of the *Fordham Monthly*, which has just been issued. From it we extract the following.

THE PROCEEDINGS OF JUBILEE—COMMENCEMENT-DAY AT FORDHAM COLLEGE.

"Crowds made their way to Fordham on the 24th of June, and the day was all that was prophesied for it, so far as the Jubilee exercises of St. John's College were concerned. It was, without question, the most noteworthy day the College has seen since its foundation, fifty years ago. For months before, preparations had been under way, and the eventful day was eagerly awaited by all who were in any way interested. Wednesday morning dawned bright and clear, a cool, fresh breeze tempering the heat of the June sun, and the heart of every Fordhamite beat more easily as the fear of a gloomy day was dispelled. As the hours advanced it grew warmer, not a cloud dimmed the brightness of the sun, lawn and trees looked fresh and beautiful, and a twittering chorus from the foliage overhead lent a peculiar charm to the occasion. It was an ideal day.

"Visitors who passed under the evergreen arch at the gate noticed clusters of American flags attached to the ancient elms. This was thought to be a fitting mark of honor to the Founder of the College, who rendered such important

service when the life of the Union was threatened. From the front of the main building hung banners, and the coats-of-arms of all the States. The principal entrance was decked with the stars and stripes, the graceful folds of which harmonized with the masses of ivy that clung to the gray walls.

"On the broad lawn that slopes gently down toward the railroad was pitched a large tent, over which bright banners waved. In this tent Archbishop Corrigan celebrated Pontifical Military Mass at ten o'clock. A temporary altar was arranged on a high, carpeted platform. At the left, on a hillock, stood the statue, hidden by flags. Strasser's band, from David's Island, played "My Maryland" as a processional. One company of cadets, in full dress uniform, lined the short pathway from the door to the altar. Another company marched into the tent and took possession of the front rows of seats. When these arrangements had been made, the Archbishop and his attendants came slowly from the College.

"It was a splendid scene. Gold embroidery sparkled, and splendid robes of white, purple, violet and scarlet, with trimmings of rare lace, glowed in the June sunshine. Hundreds of eager faces were bent forward to catch a glimpse of the prelate as he mounted the platform, crozier in his hand, and mitre on his head. Acolytes in red and white, Monsignori in purple, and Jesuits in sombre black, were in the train. The candle-lights sparkled like jewels against a background of flowers on the altar. Louder, clearer and richer grew the music. There was a clinking of silver chains, and the odor of incense was mingled with that of the new-mown hay.

"'*Gloria in excelsis Deo*,' chanted the Archbishop.

"'Company, attention! Carry arms!' The stern commands rang out like bugle-calls, and were obeyed with a promptness and exactness that would lead a chance observer to exclaim that older soldiers could not have excelled these young warriors.

The assistants at the Mass were: Deacon, Rev. John Scully, S. J., President of the College; Sub-deacon, Rev. P. F. Dealy, S. J.; Deacons of Honor, Very Rev. William McNulty, of Paterson, N. J., and Very Rev. James Hughes, of Hartford, Conn.; Masters of Ceremonies, Very Rev. Mgr. McDonnell, D. D., and Rev. W. H. Murphy, LL. D.

"About 12.30 the crowd which had arrived in time for the morning services was augmented by throngs who came to be present at the unveiling of the Hughes statue and the usual Commencement-Day exercises in the afternoon. From that time until 2.30 or 3 o'clock every train brought its quota of guests until the number mounted into the thous-

ands. At 1 P. M. the battalion of cadets formed on the campus and was put through all the movements by Lieutenant Edwards, U.S.A., professor of military tactics. Too much has already been said about the efficiency of this splendid body of young soldiers to leave any comment necessary here. Suffice it to say that they never appeared to better advantage.

"The drill was succeeded by the unveiling exercises under the tent. The flapping canvas could not shelter a third of those who wished to see and hear what was going on. The hillock at the foot of the statue was covered with spectators, and far beyond the tent the crowd stood patiently in the sunshine. Archbishop Corrigan, and Archbishop P. J. Ryan, of Philadelphia, took seats on the raised dais which had been provided for them upon the platform. Both wore the robes of their high office.

"At the subsidence of the applause that greeted the worthy eulogist of Archbishop Hughes, Mr. James A. Dunn, of Connecticut, the honor-man of '91, arose and delivered a salutatory address of welcome to the multitude that had gathered from far and near to do honor to Fordham College and its illustrious Founder.

"It now became the duty of Judge Morgan J. O'Brien, of the New York Supreme Court, to present the statue to the College in behalf of the subscribers to the fund for its erection. The statue was accepted by the President, Father Scully, in a speech in which he thanked heartily those who had subscribed for it and presented it to the College. When Reverend Father Scully bowed and resumed his seat, Mr. William Rudolf O'Donovan, the sculptor of the Hughes statue, passed into the hand of Archbishop Corrigan the cord that gently tied the extremities of an American flag and kept the statue veiled from view. One sharp pull at the cord released the flag and disclosed to the gaze of the assembled throng the life-like features of the venerable Archbishop. And who of the many friends of Fordham that saw this happy moment of unveiling will ever lose out of his mind the memory of that proud event—the glorious burst of applause that was rivalled only by the thunderous noise of cannonading beneath the old elms on the lawn? Never was such echoing and reverberating heard around Rose Hill since the days of George Washington.

"After the unveiling of the statue, a poem was read by Mr. Michael J. A. McCaffery, of the class of 1861. Then followed an eloquent oration by Archbishop Ryan on the life and the work of Archbishop Hughes.

"After the exercises on the lawn a dinner was given by the Alumni Executive Committee to invited guests and donors of the Hughes statue, three hundred and twenty-two in number. The company comprised ecclesiastical and lay citizens well known in this community and throughout the country. A grand array of priests from all parts of the diocese was there; sons of St. John's, high in judicial, financial, professional and business circles, were seated around the hospitable board. The company was typical of Catholic patriotism, intellect, devotion and distinction."

RETREATS FOR LAYMEN.

A sketch of the foundation and progress of the work.

[*This sketch was written for the* LETTERS *by Mr. Levaux, a scholastic of Tronchiennes, and is published with the hope that a better knowledge of what has been done, and is still being done, in Belgium and France, may induce some of our houses to imitate their good example.—Editor W. L.*]

The task of establishing a house of retreats for laymen was undertaken at Tronchiennes in Belgium, just twenty-six years ago, by Father Delcourt, now a venerable old man of eighty years, whose residence is our house at Brussels. It was at his suggestion that Count de Bergeyck, then a member of the St. Vincent de Paul Conference, deciding to make a retreat at Tronchiennes, persuaded Count Alfred Cornet de Peissant, and M. Eugène de Peneranda to share his pious purpose.

Three pilgrims, scarcely conscious of the great part they were fulfilling in the designs of divine Providence, asked for admittance at the gate of the old abbey of Tronchiennes, on the eve of Palm-Sunday, in the year 1864. Father Geeraerts, then in his third year of probation, was charged with the spiritual guidance of the three exercitants, who, after a retreat of three days, during which they experienced great joy and consolation, received Communion on Holy Thursday and returned to their homes. The following year, Count de Bergeyck and Count Alfred Cornet de Peissant returned to Tronchiennes for a second retreat, bringing with them the Baron Paul Misson. In 1866, the exercitants, nine in number, made their retreat under the direction of Fa-

ther Adolph Petit, then instructor of the tertians. For some years after this, Fr. Petit conducted the retreats, and his wonderful zeal and energy greatly contributed to the permanent success of the work.

Ten laymen took part in the retreat of 1867; and twenty-one in the retreat of the following year. Two retreats were given in 1869; the first during Holy Week; the second during the week preceding Pentecost Sunday.

In the year 1870, Fr. Petit succeeded Fr. de Maeyer as Rector of Tronchiennes, and in 1871, at the suggestion of M. Constantin Heger, one of the exercitants, the custom was introduced of making the Way of the Cross, in common. Three retreats were given in the year 1875, when Fr. Petit yielded his Rectorship to Fr. Vanderhoeven, who was afterwards made Provincial of Belgium.

The new Rector, who had been Fr. Petit's assistant in the work of retreat-giving was a man of truly apostolic zeal, who fully realized the importance of the charge entrusted to him. Besides erecting a splendid chapel, which is greatly admired by all visitors, he organized a retreat for the month of September, and a second for the three days preceding the Christmas of 1877, and at these retreats one hundred and fifty laymen, from all parts of Belgium were present, eagerly seeking spiritual strength and consolation in the ancient abbey of the Premonstratensians.

From this time, the number of exercitants steadily increased, until success itself seemed about to bring down failure upon the enterprise. The building was found to be too small, and though the fathers gladly offered their rooms, yet numerous applications had to be rejected; and there followed a discontent which seemed to threaten a crisis. But Almighty God did not suffer the good work to be defeated. In 1880, Fr. Genis, the present instructor of tertians, was named Rector. Full of confidence in God, he undertook the erection of a large and beautiful dwelling, in which eighty guests can find ready accommodations. The expense was in great part borne by the exercitants. And now the work went forward with renewed success. One hundred and eighty-eight laymen entered into the retreats of 1884, and a special retreat was given to the lay teachers of our colleges.

In 1886, Fr. Wouters became Rector of Tronchiennes. Fr. Petit had charge of the retreats, the Reverend Rector giving many of the conferences. An extra retreat was given this year, immediately before the Feast of Corpus Christi. And now, during the Rectorship of Fr. Van Reeth,

the twenty-fifth anniversary of the establishment of the retreats has been celebrated with becoming solemnity.

It is well nigh impossible to form any just estimate of the good that is effected by these retreats. Yet some idea may be gained, when we reflect on the wonderful efficacy of the Spiritual Exercises of St. Ignatius, and consider the power of God's grace when men freely yield themselves to its influence, and this they do who make the retreats at Tronchiennes. The number of these men has now increased to three hundred. Some of them belong to the nobility, others are from the middle class of society, including members of Congress, merchants, bankers, lawyers, soldiers, professors and students, artists, and journalists, in fact men of every profession who assemble from all parts of Belgium and from the frontiers of France, Germany, and Holland. Brussels alone sends its annual contingent of about one hundred and fifty. Nor must we consider merely the good effects wrought in the souls of the exercitants; for these men, scattered as they are over the whole of Belgium, and everywhere models of charity, piety and zeal, have for twenty years and more, served as God's instruments, working good in others. And it is said, that there has been no Catholic undertaking of importance in Belgium, for years past, which has not been previously conceived, planned, discussed and encouraged at the meetings of Tronchiennes.

But it is not in Belgium alone that the good influence of the retreats is felt. Success in Belgium has stimulated the zeal of Jesuits in France and other countries. Twenty-five years ago no one seemed courageous enough to establish laymen's retreats in France; but of late years two houses of retreats, modelled on that of Tronchiennes, have been opened; one in Wasquemal, near Lille, with Fr. Doyotte as director, and the second in Rheims, directed by Fr. Watrigant.[1]

Here it might be well to give the order of exercises followed in these retreats:

Order of Exercises.

A. M. 6.—Rising and morning prayers.
6.30—Reading in the chapel, Mass, breakfast.
7.45—Free time, silence.
8—Meditation.

[1] A letter just received from France tells us that there are at present houses of retreats in each of the four French Provinces. The largest is in the Province of Champagne, at Notre Dame de Hautmont. In this house alone last year, the Exercises were given to 800 exercitants, and it is expected that the number this year will reach 2000.—Ed. W. L.

A. M. 9.15—Visit to the blessed Sacrament, free time.
10.30—Meditation.
11.30—Free time.
11.45—Examen.
12—Dinner, visit to the blessed Sacrament, coffee, recreation.

P. M. 1.45—Beads, reading of the Imitation.
2.15—Free time.
2.30—Meditation.
3.30—Free time.
3.45—Way of the Cross in common, free time, life of saint.
5.30—Meditation.
6.30—Free time.
6.45—Supper, visit to the blessed Sacrament, recreation.
8.30—Benediction of the blessed Sacrament, evening prayers, retire.

A single glance at this order shows that the day is well filled,—a day of silence, with four hours meditation,—and this for men of the world.

It is needless to say that the men, who spend the three days of prayer and silence in our houses, give great edification to our own communities. It affords us real pleasure to see the care with which these laymen, wholly unaccustomed to the observance of religious silence, attend to every rule and regulation of the retreats. At the close of each retreat there is a general Communion, preceded by a carefully made confession.

One word now about the retreats which are given at Charleroi to the miners. The first retreat met with such success, that it was decided to purchase a country house, where the workmen could come together to be strengthened in their faith, and encouraged to withstand the temptations to which they are daily exposed. Charleroi was selected for this work, because it is one of the great industrial centres of Belgium; and for a like reason, our fathers are thinking of erecting, in the near future, another house of retreats near the city of Ghent.

The owners of the various industrial establishments, even those of advanced liberal ideas, are very favorably disposed towards us and our work, and have offered to defray the expenses of the retreats; for they see, among other good results of the retreats, a spirit of contentment among the workmen, and the removal of the violent measures of socialism.

May our dear Lord continue to bless our labors, and bring about the establishment of laymen's retreats in other lands.

OBITUARY.

Brother Patrick Muldoon.

Br. Patrick Muldoon was born in the County Longford, Ireland, on March 1, 1834. He left Ireland and went to Guelph in Canada at the age of twenty-six. He entered the novitiate at Sault-au-Recollect, June 5, 1858. After three years spent there, he was sent to the Indian Mission at Manitoulin Island, where he spent eleven or twelve years. Speaking of this time afterwards to some of his companions he often said, he "thought our Lord in his mercy would remit some of his purgatory on account of the sufferings endured there by reason of the long and severe winter seasons." From the Island he went to Fordham, where he had charge of the farm for a number of years. Thence, in 1883, Superiors sent him to St. Inigo's. Here his health broke down and he was removed to Frederick, where he acted as porter. During this time the dropsy, which troubled him for years, grew decidedly worse, and with the hope that the cool, clear air of the north might relieve him, he came to Worcester at the beginning of last autumn. He rallied for a while, but shortly after Christmas, he rapidly grew worse, and towards the end of February was unable to leave his bed in the infirmary. During all his sickness he edified, and even amused, all who visited him by his cheerfulness and gayety and resignation to his sufferings. Never an impatient word, never even seeking for those little comforts which are always due to the sick. He welcomed the approach of death, for, as he said himself, "he had prepared himself as well as he could, and had received the last rites of the Church, and was dying in the Society, and there was no longer any use for him except to trouble his brothers in the Lord." He died on the afternoon of the 23rd of March, 1891, with the names of Jesus and Mary on his lips.—R. I. P.

Father Richard J. Whyte.

Fr. Whyte was born at Dunhall, Kilkenny Co., Ireland, in 1824, of a family that figured quite prominently in Irish affairs in the days of O'Connell. He studied medicine at Trin-

ity College, Dublin. In the forties he came to this country, and in 1846, when hundreds went west in the search for gold, we find Dr. Whyte among the number. In California, where by the way, Fr. Whyte's sister is at present superioress of a convent, he practised medicine for a number of years. In 1855, feeling that he had a religious vocation, he entered the Society of Jesus. He assisted in the parochial work at Boston College for three years, then on his removal to Fordham he was made professor of history, which he taught with much success. Subsequently, he was sent to St. Francis Xavier's where he labored till his death. During his latter years he suffered very much from asthma. The intensity of his pain was such that several times he was sent to the hospital. In November last, while at St. Joseph's hospital he was so low that it was thought prudent to administer the last sacraments. He rallied, however, and returned to St. Francis Xavier's. In June he contracted pneumonia, and this united with the asthma, was more than he could sustain. In this last attack of disease he displayed great patience, in spite of the torture of his sufferings. He died on the 12th of June, 1891.—R. I. P.

Father Patrick Duddy.

On the 17th of June, 1891, at a few minutes after 10 A. M. Fr. Duddy exchanged this life for a better one. For a long time he suffered from a disease, that finally brought on a poisoning of the blood and affected his heart, but was only hurtful in his last few years. Born in Philadelphia, Pennsylvania, on the 6th of April, 1819, in his 21st year he asked and obtained admittance into the Society on the 13th of August, 1840, and after the usual studies and experiments received the grade of Spiritual Coadjutor on the 8th of December, 1857. Though suffering much he was able to act as prefect of discipline and teacher for eight years in the colleges of Georgetown and Frederick. For fifteen years he was Procurator and Minister in various houses to the great satisfaction of Superiors and externs. About 1863, he was sent to help in St. Joseph's, Philadelphia. He had no aptitude for preaching and in consequence gave himself entirely to the hearing of confessions. Ready at all times to wait upon those who wished to make their peace with God, it was no wonder that a large crowd of persons should be attracted to his confessional. Nor were the laity alone in seeking help and counsel from him in the holy tribunal. Very many of the clergy also were in the habit of going to his room for the same good work. In the year 1888, the disease began to be too much for his zeal and as his weakness began to grow too heavy, Superiors thought proper to send him to the novitiate to rest and prepare for death. Here he gradually grew worse, until, fortified with the sacraments, he gave up his soul quietly to

his God in the 72d year of his age and 51st of his religious profession.—R. I. P.

Brother John Sheehy.

In the novitiate, at Frederick, Br. John Sheehy died piously in our Lord on the 8th day of September, 1891, about 8.30 A. M. He had been sick for nearly ten years, though he had been confined to his room only for the last twenty-two months.

Br. John was born July 15, 1811, in Ballintaguirt, a small village of the county of Kerry and diocese of Killarney in Ireland. When 26 years old he came to America and landed in Quebec, but he remained in Quebec only a short time, having obtained a situation as teacher of mathematics on a United States vessel. He remained a few years in this occupation, when the opportunity offered itself of teaching in the parochial school at Georgetown. Here he found his vocation. He asked and obtained admission into the Society. Having finished his novitiate at Frederick in January, 1850, he was employed as teacher there and in Georgetown for the next 30 years. This duty he fulfilled with great zeal and diligence, in a manner acceptable to his Superiors until years and broken strength rendered him unable to continue. For ten years he gradually wasted under the double influence of asthma and dropsy. He was not, however, confined to his room except for the last twenty-two months. During this time he could not lie down nor for the most part help himself. He retained his mental faculties to the last, always cheerful and patient, waiting upon the Lord, conformed to his holy will, while he always desired to be dissolved and to be with Christ. The rosary was almost continually in his hands and he received many times in the week the sacrament with fervor and gratitude for the blessings he received as a brother of the Society. Finally, on the birthday of our blessed Lady, whom he loved and served so faithfully in life, he gave up his soul to God, purified by the last rites of the Church and assisted by the prayers of his brethren. He was 80 years old, and spent nearly 44 years in Religion.—R. I. P.

Mr. John B. Lamb.

Mr. John B. Lamb was born in Boston, on July 3, 1858. In his early years he came under the care of the Society, as a boy attending the class of catechism at our church of the Immaculate Conception and as altar-boy serving for many years the Masses of our fathers. Ever thoughtful and serious-minded, even at the years of ten or twelve he was manly and mature beyond his years, so that his companions not

merely loved him but willingly united in paying him respect and esteem.

He began his collegiate life at Boston College in the year 1874, and was graduated in 1878. Of his days at college all is told when it is said that he was a model student who threw his heart into his work; and his work was always thorough, nothing being allowed to interfere with it; pastime and pleasure each had a place in his student life, but they came after study and in no wise clashed with it. Besides this habit of study he was gifted also with good talent, talent, too, that was quite general, for he was equally proficient in the classics, modern languages and mathematics. It was no wonder then at each year's close to find him the honor-man of his different classes; nor was it strange in his fellow-students to yield the palm ungrudgingly to one whose general excellence they were always ready to concede.

If there was one talent for which he was more conspicuous than another in his school days it was his gift as a speaker, and in the little college-world of drama and debate he was very prominent; he afterwards ,moreover, made good account of this particular gift as is evinced by the use to which he put it as a teacher in the Society.

In 1878 he was graduated from Boston College, and in the same year he entered the Society, leaving at no gentle cost the prospect of a bright career in the world. His novitiate over, he began the study of rhetoric, as a junior, which, however, he was soon forced to discontinue, owing to poor health. His teaching years followed and were spent at Holy Cross College, Worcester, and at Georgetown; in both places he was held in general esteem by the boys who, if they deemed him strict and exacting as a prefect and teacher, acknowledged his ability and justness as well. Perhaps the one note most to be remarked in his character was his determination of will, a quality strikingly exemplified in his Woodstock life during which, a continual sufferer, he kept to his allotted tasks, reaching manfully forward to the goal of his hopes in spite of pain and weariness. There is no need to speak of Mr. Lamb's charity shown in word and work, of his kindly sympathy especially for the sick, of his manly traits as a religious. The last five years of his life were spent at Woodstock, and his course of study all but completed, from the Nebo of suffering he had climbed, he could discern the land of promise, could realize almost that he was entering into the garden of God's delight on earth, when the Master bade him stay and with his own hands caught him away from earth, shortening, we may trust, the suffering that was to be because of that which had been endured.

The third day of July, 1891, was Mr. Lamb's birthday and in number his years were those of our dear Lord passed on earth:—he had confessed the evening before and partaken of the bread of Angels the selfsame day; night fell, and the

spirit "which sends a release to captives" was upon him and his brothers "to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief." —R. I. P.

Mr. William J. Holden.

We know little of the early days and college life of William J. Holden. God seems, however, to have chosen him for the altar from his earliest days, for when a boy of seven his desire of serving Mass was so great that he left his father no peace till he attained his object, and he was the youngest among all the servers. In his thirteenth year he entered St. Francis Xavier's College, but did not remain more than six months, as failing health compelled him to withdraw. He, however, continued to study at home under his brother's direction, and having made sufficient progress in his studies, he was received into the Society the 14th of August, 1884, in his 18th year.

There was nothing remarkable in Mr. Holden's life as a novice or a junior. He came to Woodstock for his philosophy in the summer of 1888; his notes show that he made an excellent retreat here but he fell off somewhat from his fervor, for during the year he became a cause of some anxiety to his superiors. On one occasion he was publicly reprimanded for a fault and this seems to have been the turning point in his religious life. He determined to give himself entirely to God. He took St. Berchmans as his model, he read with care his life, taking notes on the parts which struck him the most, reading them over frequently. These he tried to reduce to practice and with such success that, to the edification of his brethren, a great change was soon noticed in him. God gave him, too, great light to see his faults, and his improvement was so evident that it became a common remark amongst all who knew him, "how holy Mr. Holden is becoming." In the exterior this showed itself in an exact observance of those little rules which, occurring every instant, give one who is determined to keep them a constant source of mortification. His conversation, too, changed remarkably. At the novitiate he had been given to bantering and teasing, in a harmless way, those about him. Now he began, in imitation of Berchmans, to prepare his conversations and he was sought often in recreation, for he delighted to speak of spiritual matters. He became, too, more diligent in his application to study. Everything was done with the utmost order and his notes are filled with tables of the distribution of time, a distribution which he most religiously observed. One of his companions who had known him from childhood, writes: "I was particularly struck with his religious regularity and his love of order in everything which he undertook. He became thoroughly spiritual during the last year of his life, and the daily

victories which he won over himself were to me amazing. At this time his life was a powerful sermon to us all, by his silent and unobtrusive example. The Holy Ghost, I thought, must be teaching that child of grace wonderful lessons, and he is faithful to them every day. I have not treasured up any of his sayings; the fact of it is, he said little but did a great deal; and this is a strong recommendation. With me his memory will live through the works which I saw him perform amongst us — mighty works, indeed, because they speak of victories." But in nothing was his change so evident as in two capital points of his spiritual life. He marked faithfully the faults of his particular examen, which was always a well defined subject, and he made with the greatest fidelity the review of his meditation, noting every day the lights he had received, his failures and his resolutions. His note book is before us as we write and a few words from it will best show his inner life. Thus, last January, at the beginning of a new year he takes the following resolutions:—

I will mark down, 1. The lights and favors which our Lord may be pleased to give me during the morning meditation.

2. The resolutions which I propose to keep during the day —fruit of meditation.

3. The success or failure of the meditation—the defects (insisting on this point especially), striving to correct on the morrow what was faulty to-day.

To show how faithful he was to these resolutions we have but to turn to his notes on almost any day. Take, for instance, Jan. 12, the day after he was told he must defend in the public disputation. He took for his meditation the Nativity, and thus writes:—

"*Light.*—Profound humility of the Blessed Virgin. She accepts the motherhood well knowing the difficulties such a charge would entail—she begins to labor—she faces all, not in word but in deed. As at Bethlehem when she needed comfort and conveniences for the birth of our Lord she was destitute of all, no complaints because she had accepted all."

"*Practical Conclusion.*—Accept disputation—embrace the difficulties and humiliations, watching especially against the thoughts of pride. God likes a poor instrument to confound the strong that no one may glory in his sight."

A few days later, meditating on the words, "My yoke is sweet," he writes: "It is God's will that I have the disputation."

"It is God's will I prepare for it most carefully."

"It is God's will I prepare for it at the proper time."

"It is God's will I do not let it interfere with my spiritual life."

"It is God's will that I so act as if I had it not—*it is a secondary matter.*"

Like Saint Berchmans he was most faithful to his monthly

recollections. As an illustration we annex his notes written on the Patronage of St. Joseph, this year.

MONTHLY RECOLLECTION.—Patronage of St. Joseph.

"I wish to be esteemed and thought well of by my brothers, etc. This was not Christ's way of acting. He avoided as much as man can the esteem and applause of the world. His life was a life: 1st. Of concealment, obscurity, flight from the sight of men; 2nd. Of great silence; 3rd. Of the most utter helplessness.

"I ought to consider it a betrayal of the dearest claims of my Saviour on me, when I seek and desire the praise of the creature.— 19th Rule; 5th Annotation; Scopus Constitut. *homines mundo crucifixi.*

"*Charitas.* — I will try to make my charity conform itself to the following marks: 1st. Sincera, prodit se *vero affectu, verbis, et obsequiis.* 2nd. Solida, fundata non in carne, non in naturali convenientia, sed in Jesu Christo. Amemus fratres *quia sunt fratres Christi, redempti in ejus sanguine;* 3rd. Benigna et tenera, versamur inter homines, non angelos.

"My rules teach me how to perform this duty if I observe them. I have no reason to fear repetitions, failures, and the like. They teach me also how to be faithful to use knowledge as a means to my end; and they offer me at the same time a good occasion for that continual mortification which is recommended to us in our constitutions.

"I ask the Sacred Heart of Jesus, the Immaculate Virgin Mary, St. Joseph, St. Alphonsus Rodriguez, Sts. Berchmans, Stanislaus, Aloysius, to obtain for me the grace to observe these few points or helps for my spiritual progress in the way of God. I protest that I wish to become a *true son of* St. Ignatius and, therefore, of Jesus Christ. I cannot do this of myself, and so I petition for the necessary grace."

With such exactness and fervor he made rapid advancement, and it was evident to those who knew his inner life that God had given him great graces, and that his correspondence to them indicated some great design of God. We thought he might become a spiritual man, and live many a year to lead others to God. Such, however, was not God's plan in inciting him to this fidelity, for it was to be in his Providence a preparation for death.

On the feast of the Sacred Heart, he writes: "It was a day of renovation for me. I heard the Sacred Heart calling me back to my religious duties and I responded to the call. The result was a day of peace and fervor."

This was the first Friday of June. The first Friday of July he prepared for the feast with his usual fervor, made his confession the evening before and received holy Communion the next morning. How little he knew it was to be his Viaticum!

The call came and he was ready. We need not repeat the details here, they will be found elsewhere in this number. With sorrowful hearts we buried him with his two brothers in our little cemetery at St. Inigo's, and those who had known and loved him delighted to adorn his grave and, what is better, make many a visit there to say a De Profundis for the repose of his soul. His memory still remains to console and strengthen us who are left, and his example is ever before us to remind us that we have known one who corresponded faithfully to God's call, who strove manfully to walk in the narrow way, even as Berchmans did, and to do the same is not above us.—R. I. P.

Mr. James A. Waters.

James Augustine Waters was born in Jersey City on the 28th of June, 1869. His first studies were made with the Christian Brothers in New York. At nine years of age he received his first holy Communion and ever afterwards he was a weekly communicant. No wonder that a soul so often fed with the bread of Angels was preserved innocent, no wonder that his parents always prided themselves on his obedience and docility. To this too might be traced his striking devotion to the Sacred Heart, which was noted in him, though but a child, and which ever grew so strongly in him during his religious life. In the autumn of 1881, he attended our college of St. Francis Xavier, New York, where he continued until his entrance into the novitiate, four years later. Successful in his studies, eagerly joining in the sports during recreation, ever genial and affable towards everyone, naturally he was loved of all, and so respected by his fellow-students, that they chose him to be prefect of their sodality.

When fourteen years old he felt himself called to the Society; not having attained the required age for admittance, he tried to live as if he had already achieved his vocation; hence a gentle retirement from mixed companies of young people; hence also such an eagerness to progress in his studies, that led him, among other things, to converse in Latin on his way from college homewards. On the 14th of August, 1885, he entered the novitiate at West Park and at the fusion of the novitiates a week later, he went to Frederick. Possessing in such fulness that first condition which our Holy Father desires us to bring to the Exercises, "great-heartedness and generosity," it is natural for us to find in our young novice, the thirty days' retreat completed, evidence of the manner in which its truths had entered his soul. From that time until his death, and it is his highest praise, he never relaxed by one jot his earnestness and fervor in the spiritual way. For this statement there is the witness of his companions in religion, who ever looked up to him as to an exemplar; there

is also his own unwitting praise, the testimony of his writings which we possess. His notes of meditation, kept carefully to the very month he left Woodstock, show his fervor in prayer; he used daily to mark the success of his meditation by a number, and taking the sum for a week, compare it with previous weeks. In his meditation he followed the order given in the Thesaurus; it may be interesting to note that he had just finished the fourth week of his Exercises last June, and that month he devoted chiefly to the Sacred Heart. His favorite meditations, judging from their frequency, were, *The Kingdom. The Three Classes of Men*, and the *Contemplatio ad Amorem.* Of the three classes he writes: "There is great consolation when one finds himself in the second class and earnestly begs God, according to the *Notandum* following, for the grace to receive the grace of overcoming the difficulty." The examen-book is carefully kept, and, faithful to the end, he brought it to his last villa. The totals for the various months are compared, and, at times, there is a little comment on what he deems a lack of earnestness. His novice-life advancing unto his vow-day, the devotion of his younger days was renewed a hundred-fold. He writes at this time: "I begged God to accept my offering and take it to heaven with him in his Heart. I have given myself to and buried myself within the Sacred Heart of Jesus."

He entered upon his juniorate with his native earnestness; his studies, as he writes himself, proved a source of the greatest pleasure to him. His own industry and talent brought him success, and this particularly in Latin. The earnestness of novitiate life was unflagging in the juniorate, and the notes he wrote monthly on his soul's progress, are the chronicle of one struggling hard amidst distracting occupations to become perfect. The struggle seems to have been severer during the early part of his second year of juniorate, at which time he was bidellus of the juniors. "I have a great deal on my mind," he writes, referring to his office as a source of distraction to his meditation and examen; strict to a scruple, he resolves to speak no longer than necessity requires with those with whom his office may bring him into communication. That his thanksgiving after holy Communion might be made better, he had written a list of petitions; among these we find prominent a prayer for greater devotion to the Sacred Heart and to our Lady; a desire for knowledge of the Exercises and grace to live them, nor does he forget the rule that bids him pray for increase in learning. "The Sacred Heart," he writes, "will give me '*Sanctitas*,' the Blessed Virgin, '*Scientia*,' and St. Joseph '*Sanitas*.'" I know not whether it was his occupation of teaching catechism to the colored children of Frederick, a work requiring a paragon of patience, that produced an heroic resolution recorded among his juniorate notes.

It may appear more probable to reckon as the fruit of many

self-conquests, of his constant faithfulness in religion, this his desire to devote himself to the Zambesi Mission. Thenceforward he seemed to know no difficulty in his spiritual progress. Like the merchant that sold all his possessions to acquire the pearl of great price, our brother devoted all the energies of his soul, to fit himself for his mission. He is constantly writing of it in his notes; he is as full of it as ever a man was of the plans that are to produce him a fortune.

To be mindful of what the Society requires of an apostle, he had the "*Informatio de Nostro mitt., in miss.*," before him. "I promise to prepare my heart for it" he says, "by a better habit of meditation and examen, by being more careful in little things. I am not in dread of the labors, but I feel most my unworthiness. I will die, but to die for God, O how sweet!"

In the summer of 1889, he commenced the study of philosophy at Woodstock; throughout the two years spent here his fervor remained constant; his success in study surpassed, if anything, his success at Frederick. His talent for languages was not limited to Latin; in a short while he mastered three languages, not at the expense of class-matter, as that would have been contrary to his principle, "To do well whatever he did;" for so, in the novitiate, he was heard to make answer, when asked why he spent so much time in a certain occupation: he added smiling, "all our time is the Lord's." That these principles were strong motive powers with him might be gathered from a variety of apparent trifles. His six years' collection of notes and class-exercises are all written neatly and orderly arranged. The offices of the Sacred Heart distributed to us monthly, hung not idly in his room, but three times during the month were the subject of his meditation; he wrote, in the novitiate the impressions made on him by the lives of the saints he read there; and he used to add what was, in his opinion, the source of their sanctity; he copied out a few of the striking thoughts from sermons in the refectory; what might surprise us is the urgency with which he so often insists on the necessity that lay on himself, of all others, to labor strenuously in perfecting his spiritual exercises; and how he ever seems dissatisfied with the result. During his first year of philosophy, he taught catechism at one of the out-lying missions; receiving no appointment to give instruction the ensuing year, his own zeal thought out how he could best organize a Sunday school. A mission was finally assigned to him; but such a successful work as that afterwards proved was not to be gained without a struggle. Difficulty succeeded difficulty, and when finally all hope appeared to be shut off, our zealous brother commenced a novena to St. Joseph; it was scarcely finished, when he pleasantly told us how an unlooked for event had brought about the opening of his mission.

The fruit of his apostolic work is better known by the Lord than by us; the establishment of the League of the Sacred Heart; various exercises and entertainments calculated to attract and to improve the people; an excellent library, the result of a little ingenuity—these were among some of the visible proofs of a few months' industry—of his last months of industry. What his zeal might have effected in the White Harvest is best known to Him, who, well pleased with the work of the past and the desires for the future, took him so quickly to himself. The account of his death on the night of July 3, will be found in the present number of the WOODSTOCK LETTERS. Though his life be not encircled with the halo of antiquity, so that we see it not in the dim distance, but as it were face to face, yet are there no commonplaces to show remissness through his days of labor. While he had time he worked the deeds of charity; in faith and hope he went forth unto his labor until the evening; but when the night came when he might no longer work, it owned no gathering twilight, creeping on apace with thickening shadows, foreboding the darkness of death; sudden was the change from mortal life to life immortal, so sudden it seemed there was no intervening night, but only the rising of a more glorious sun that shone where faith and hope were no longer, but charity evermore.—R. I. P.

VARIA.

St. Aloysius' *Tercentenary.*—The Tercentenary feast of St. Aloysius was celebrated everywhere in our colleges and churches with remarkable enthusiasm both by the students and the faithful. An account of the celebration in the Missouri Province is given in this number. We have also received an account of the celebration of the feast in California and a description of the church of St. Ignatius in San Francisco, which, having been renovated throughout, frescoed, and adorned with stained glass windows, was opened on the feast. Also we have an account of the great celebration at Washington and in the various churches of our own province. For want of space, however, we have been obliged to hold these till our next number.

Austria, *Innsbruck.*—One thing that surprises me here is the immense care taken to train specialists. Nearly everyone knows his future career when coming to theology. Every means is then placed in his power. For instance, the German Province has men studying constantly at the Universities of Prague and Vienna, and even last year two were in Berlin attending the lectures of the Protestant historian Harnack. Is there a mystery play in the Tyrol? a German father is on the spot, is present at one or two performances, and then works up a few articles on the subject. Father Bernard Duhr has been in training for years, and spent two years in the British Museum, collecting material for future work, and afterwards went to Vienna where he has practically got control of the court archives. His specialty is history in connection with the Society; and he is now publishing a series of pamphlets entitled "Jesuitenfabeln." They take up all the accusations against the Society, give the evidence for and against, and then a complete refutation of the charges. Get them by all means—they will be invaluable in America. Those who are to be professors of theology or philosophy must be doctors of the same. They are given every opportunity and are trained in canon law, exegesis, history, hermeneutics, and oriental languages. They usually get one or two years in addition to the ordinary course. The result is a body of extraordinarily learned men. Men come here from the other provinces during the holidays to learn German so as to be able to teach with satisfaction afterwards. We have, at present, a father from the Province of Toulouse with us.—*Extract of a letter from Father Gasson.*

Baltimore, *Loyola College.*—The total number of students registered Oct. 14 is 178. We have purchased six houses occupying about as much space as the church. Fr. Rector has no intention of building yet awhile. One or two houses will be used next year for the Preparatory Department.—Prof. Tonry, well known for his scientific attainments, gives lectures on chemistry twice a week.—Fr. Doherty has succeeded Fr. Frank Ryan as conductor of the League. The good work of the parish still continues, a strong proof that Providence ruleth "all things sweetly."—*From a letter of Mr. Downs.*

Books, *Recent Publications.*—The first volume of Fr. Hagen's great mathematical work has been published at Berlin. The work will be completed in four volumes and the author expects to have a volume ready yearly. The title is "*Synopsis der Höehern Mathematik.*"—"According to the author's preface, this work is intended to present a general view of the higher mathematics. It may be regarded as exhibiting, like a terrestrial or a celestial chart, a network of co-ordinates, which show at a glance the discoveries made in mathematics up to the present day. The work, therefore, is not intended to serve as a text-book; nor is it a mere collection of formulas or tables, after the manner of a Vade-mecum. It is a book of reference, a kind of Encyclopedia of the Higher Mathematics in which the collected material is systematically arranged." The work opens with the following appropriate dedication: *Almæ Georgiopolitanæ Academiæ*, primum sæculum feliciter transactum, pietate summa gratulatur, eique, novum felicius auspicanti ad juventutem litteris moribusque instruendam, pro patriæ bono et religionis gloria, opem Dei O. M., ex amino precatur, auctor.

The Memorial of the First Centenary of Georgetown College has been issued. It comprises a history of the college by John Gilmary Shea, and an account of the Centennial by a member of the Faculty. This volume is a work of 480 pages, in which the history of the University is set forth with the same fidelity to dates and to facts, and in the same simple pleasing style that are characteristics of all the productions from Dr. Shea's pen. The illustrations, comprising views of the University buildings and College grounds, with portraits of old students, former presidents and noted professors, add greatly to the beauty and value of the work. To which the publisher has contributed not a little in the quality of the paper, the finish of the wood-cuts, and the excellence of the letter-press.

In a lengthy review of Fr. Gerard's book, called "Science or Romance?" (*Nature*, September 10, 1891.) the writer, who is not at all in sympathy with Fr. Gerard, incidentally shows us the very weak side of the flimsy science of the day. He seems to be put quite out of breath by the castigation which the Jesuit writer gives to all the idols of the time. He admits that "among certain classes of general readers the book may be mischievous." He allows that the castigation is not altogether unmerited; and so forth. He deprecates the use of such weapons of attack as not being "the legitimate implements of scientific warfare." He adduces no solid argument against the Jesuit writer; and excuses himself from paying Fr. Gerard "more respectful attention," in the way of reviewing the book scientifically. When evolutionists cry thus for mercy, it is useful to pay particular attention to the method which has been followed with them.—*Letter from Fr. Hughes.*

Father Courtois, S. J., of the Zambesi Mission, has just published at the National Press, Mozambique, under the title "*Elementos de Grammatica Tetense: lingua chi-nyai ò chi-nyungroe*" (8vo., 168 pages), a small grammar of the language spoken in the extensive district of Tetè. For greater utility, the book is written in Portuguese.

An excellent translation of the New Testament into *Tamil* has just been published by a French Jesuit father at Pondicherry. It contains valuable and instructive notes.

At a meeting held on May 29, the French Academy of Inscriptions and Belles-Lettres awarded the "Stanislas-Jullien" prize, value, 1500 francs, instituted for "the best work relating to China," to the Rev. Father Séraphin Couvreur, S. J., missionary in Southeast Pe-che-li, China, for his French-Chinese Dictionary.

The sixth edition of Father Sabetti's Moral Theology is now on sale by Pustet, both in Europe and in this country. It has recently been introduced at the Irish scholasticate Milltown Park, where the Carmelites are attending the course of Moral.

Father Gietmann's work: *Beatrice und Dante* has been remarkably well received by the Dante scholars. The German Protestant periodical, *Literarische Unterhaltung;* the Dutch Protestant, *Dietsche Warande;* the Italian anti-clerical, *Giornale Storico*, all review it most favorably, and highly praise Fr. G's defense of the "symbolic" Beatrice. The *Edinburgh Review*, though disagreeing with Fr. G., is quite respectful and not at all unsympathetic. An American Review will early next year print an article from the pen of Fr. G., in reply to the *Edinburgh*.

The "English Historical Review," a quarterly edited by Rev. Mandell Creighton, D. D., LL. D., gives a notice of Father Ehrle's *Historia Bibliothecæ Romanorum Pontificum*, vol. I., from which notice, written by the editor himself, I take a few sentences for the LETTERS: The history of the Vatican Library is a work of supreme importance. . . . Father Ehrle begins where De Rossi ended, and continues this great subject with such accuracy and thoroughness as to give his book a monumental completeness. . . . It is difficult to speak too highly in praise of the method and the thoroughness which make this volume a worthy memorial of its subject.—*Letter from Fr. Guldner.*

Fr. Wilmers' *Handbook of Religion*, recently translated by Father James Conway of Buffalo, is pronounced by competent judges to be by far the best work of its kind, for the purpose of education, that has been published. Very Rev. Father General desired it to be translated into English.

The splendid biography of our holy Father St. Ignatius, by Stewart Rose, figures most conspicuously in the Publishers' Circular of London, August 15, which sketches the sources whence the work is drawn, and reproduces one of its fine engravings—"Old Broad Street and Austin Friars, time of St. Ignatius."

An insipid account of St. Ignatius, not more libellous than is customary, though apparently well meant, appears in *Littel's Living Age*, for Sept. 19, taken from *Belgravia*. Dr. Littledale's account in the Encyclopædia Brittannica is calumnious to the most advanced degree of historical falsehood and pretended erudition.

A French grammar by the Rev. Alphonse Dufour, professor of the French language and literature at Georgetown, has just been published at Washington by Stormont and Jackson. We are glad to see it is followed by Père Mansion's classic Manual of French pronunciation. We regret that so excellent a work is disfigured by a number of mistakes and misprints. We hope that the book will have so rapid a sale that a second edition will be soon called for, in which they may be corrected.

Books in the press or in preparation:

Loyola, and The Educational System of the Jesuits. By Rev. Thomas Hughes, S. J. This work, which is already in the binders' hands, forms part of a series on "The Great Educators," edited by Nicholas Murray Butler, Professor of philosophy in Columbia College and editor of the Educational Review. It will form a volume of 400 pages and be sold for $1. Father Hughes has been engaged on the work for more than a year and spent several weeks at Woodstock last winter in consulting our library. The publishers' announcement, which we subjoin, will give an idea of the series:—

"The history of the great educators is, from an important point of view, the history of education. These volumes are not only biographies, but con-

cise yet comprehensive accounts of the leading movements in educational thought, grouped about the personalities that have prominently influenced them. The treatment of each theme is therefore individual as well as institutional. The writers are well-known students of education, and it is expected that the series, when completed, will furnish a genetic account of educational history. Ancient education, the rise of the Christian schools, the foundation and growth of universities, and the great modern movements suggested by the names of the Jesuit Order, Rousseau, Pestalozzi, Froebel, Herbart, Dr. Arnold and Horace Mann, will be adequately described and criticised."

The *Cursus Sacræ Scripturæ* will reach its 17th volume in Father Cornely's Commentary on the second Epistle to the Corinthians and the Epistle to the Galatians, that is to appear in the near future; after this, Father Knabenbauer's Commentary on St. Matthew will go to press. The *Compendium Introductionis in V. T. Libros*, by Father Cornely having been introduced into many seminaries, a second edition of 3000 copies has been called for; an appendix on Inspiration will be added at the special request of Maynooth College.

The numerous new applications of general principles of ethics to questions of State duties and rights and limitations in the matter of education, labor, etc., make the latest works on Natural Right ever more and more indispensable. In addition to the valuable ones already within reach, Father Cathrein's Moral Philosophy will soon be published in English.

Our readers will be pleased to know that Mr. Francis J. Finn, the author of "Percy Wynne," has just completed arrangements with Benziger Bros., for the publication of "Tom Playfair." The book was written seven years ago, while Mr. Finn was teaching, for the benefit of his boys. It will be out towards the end of November so as to be ready for Christmas.

Enchiridion ad Sacrarum Disciplinarum Cultores, accommodatum opera et studio Zephyrini Zitelli-Natali, S. Th. et utriusque Juris D., et S. Congr. Prop. Fide officialis. Editio quarta, aucta et emendata cura A. J. Maas, S.J. Prof. in Coll. Woodstock. Baltimoræ, sumptibus et typis J. Murphy & Co., 1891. The book contains: 1. The names of the Popes, their time and principal enactments; also the contemporaneous events. 2. A list of the general councils; time, contemporary Popes and emperors, and chief enactments. 3. The principal editions of the Bible text, its more important translations and polyglots, with time, place, names of editors or translators, and critical remarks 4. The names of the Fathers of the Church, and of the chief ecclesiastical writers up to our own time, with an index of their works, their most noted editions (if needed), and critical remarks. 5. A catalogue of heresies and schisms, with a synopsis of the peculiar doctrines of the same. 6. An historical outline of Canon Law. 7. A list of the more important particular councils and synods, with date and general outline of decrees 8. The United States Hierarchy; ecclesiastical provinces, dioceses, names of bishops, their time of government, etc. 9. A double Index.

The Catechism, prepared and enjoined by order of the Third Plenary Council of Baltimore has been recently translated into Kalispel, the language of the Flat-head Indians, by a father of the Society and printed at the Woodstock Press for the Rocky Mountain Mission. This language is spoken by three tribes, counting in all, three thousand souls living in Montana, Washington and Idaho.

Boston College.—The number of students is now, Oct. 13, 320. One of the grateful features is the absence of the kindergarten. With very few ex-

ceptions the new comers are all over fifteen, and graduates of the grammar school. Some even come from the "high."—Fresh candidates are dropping into the college every day.—The boys' sodality here attached to the parish meets every Wednesday evening at 7.30. The office of the Blessed Virgin is recited, the Magnificat and hymn sung by the members, accompanied by a boy-organist of sixteen. The membership is about 300, and a vast deal of good is achieved by it. Very many of these boys constitute the missing links that are found in every large parish between 15 and 18.—The League is flourishing in the college, and an effort is being made now to start up the Apostleship of study among them; a work heavily indulgenced by our Holy Father. The League of the parish claims 15,000 members. Our Sunday school at this early date registers 1260, about 560 of whom are boys. We have introduced a Bible class this year, which is quite effective in keeping the larger boys in the Sunday school. The Perseverance division is manned by young men exclusively, of whom we have more than fifty teachers. Dogmatic lectures are given to the teachers once a month by the Rev. Director. — *Letter from Father J. A. Buckley.*

Father Devitt was appointed Rector on September 19.

Boston, St. Mary's.—Father Michael F. Byrne was appointed Superior of St. Mary's on Oct. 13. Father Duncan is Minister and has charge of the schools.

Buffalo Mission, *Canisius College.* — During the vacation the college chapel has been enlarged, the playgrounds enlarged and improved. An adjacent residence which was purchased some years ago is now utilized for college purposes. The retreat for the students began September 30 at 5 P. M. and ended on the feast of the Holy Rosary.—*Letter from Fr. Heinzle.*

California.—The church of St. Ignatius was reopened after extensive improvements and decoration for the feast of St. Aloysius. A description of it will appear in our next issue.—The new college at San Jose is progressing rapidly, and will be finished, it is hoped, by the first of January when we will publish a description of it.

Canada.. — Father F. X. Renaud was appointed Superior of the Mission in place of Father Hamel, on the thirteenth of September.—At the Sault, everything is going on pretty much as usual. Three fathers are making their 3rd probation. We have 14 junior scholastics, 7 of 2nd year, 7 of 1st year, 9 scholastic novices of 2nd year, 9 of 1st year, and 7 coadjutor novices.

Our scholastic novices continue to enjoy, as in the past, all the experiments proper to their probation; their humble services are always welcome at the Montreal Hotel Dieu; the good Canadian parish priests show themselves generally fond of our young pilgrims. The novices also teach the children catechism in four schools, whilst the juniors are not less zealous in teaching it in a fifth.

The number of private retreats in our house is somewhat reduced, owing to the greater number of communities now established in or near Montreal,—Franciscans, Redemptorists, Fathers of the Blessed Sacrament, Trappists, etc. Still, in the course of the year, 172 seculars came to make the spiritual exerces under our guidance. Out of that number, 101 made them with the purpose of choosing a state of life; of these, 36 made choice of a religious life in various institutes, and 14 have since obtained admission into the Society. As to the house, all is as in the past, except that we now enjoy the religious

comfort of the new wing added to the novitiate, a suitable chapel, an ample refectory, and in the old house, a much more perfect division of the various classes which form our community.—*Letter from Fr. Charaux.*

Immaculate Conception Scholasticate, Montreal.—On Tuesday, Sept. 29, Father Vignon was 50 years in the Society. His jubilee was celebrated at the Immaculate Conception where he is now Spiritual Father; Frs. Kenny, Dèsy, and others were present for the occasion. On Monday evening after Litanies all the community assembled in the fathers' recreation hall where our new Rev. Fr. Superior, Father Renaud, presented the congratulations of all. The dear old man was much moved at this, and asked all present to help him thank God for his great mercies towards him. He then distributed a pair of croisier beads to each one. The next morning at seven all the community assisted at his Mass, at which the scholastics sang. The refectory was very tastily decorated. Green garlands, flowers and mottoes in profusion. Red cards here and there on the walls showed the different offices he had occupied in the Society. Music, song and poems succeeded each other during dinner, and the whole was a real *fête de famille.* Fr. Vignon is in his 73rd year and came to this country immediately after his 3rd year of probation. He has nearly ever since been in office as Master of Novices, or Rector of different houses. He looks every day of his 73, and suffers much from infirmities. He accompanied Fr. Turgeon to Rome at the time of the Jesuits' Estates business, and visited his native land on his way back. Since then he has much changed, but we hope to keep him still many years among us.

There is no 1st year philosophy. In 2nd year there are 7, with Fr. John Schmidt as professor. In 3rd year there are 8, Fr. E. Durocher, professor. Our theological course, interrupted for a time, is just starting again. There is only one year; we are 11; Frs. Caisse and Reimsbach, dogma; Fr. Arpin, moral.

St. Mary's College.—There are nearly 500 students; 180 boarders and some 50 half-boarders. Every corner is filled. The new English Classical Course is taking,—125 English boys. There is now an English method, syntax, elements and preparatory. Very few Americans. They dropped out when the Commercial Course was abolished. Fr. Prendergast is one of the Sunday evening preachers at the Gesù. He takes well with the Protestants, who flock to hear him on Scripture. Fr. Connolly's League is flourishing and is now established everywhere in the Dominion. The *Messenger* is a great success. Fr. Devine now helps him in the office work. Excavations have been begun for a new wing between the college and the church, to front on Bleury St. It will be some forty by fifty feet and have four stories.—*Letter from Mr. Harty.*

Fr. Vignon, spoken of above, died at the Hotel Dieu hospital on October 18, after three days' illness.

China.—At the recent outbreak at Ou-hou, as far as heard, the lives were spared, but our material loss was very great. The new cathedral, seminary and residence were destroyed. These buildings had just been made ready for the coming division of our Kiang-nan mission into two vicariates, viz., the Kiang-sou and the Nan-hoei, with two Vicars-Apostolic.—A word about our fathers, as Chinese writers.

At Shanghai, Fr. Li, a distinguished author, writes such works of piety as can be understood and read by the ordinary Christians that may be favored with a little knowledge of the language. This father is a Bachelor, which means that he has gained a degree, much more appreciated and less common than our degree of A. B. or A. M. Now to write books in a conversational style, he had to ride over all race prejudice, for, in China, they use only the

sublime style of writing; and this is the reason why those who have not gone through long years of study (and they are the majority) are unable to read. Our first missionary fathers here wrote numerous and magnificent works of piety, and of controversy, some of which are still held in great esteem and are looked upon as classical. In writings of this kind, not only the turns of a sentence, but also the letters (a letter forms a word) are entirely unknown to the common people. The one who knows 4000 characters is somewhat of a literary man; should he know 10,000, 20,000 or 30,000, etc., he passes for a literary genius. If, then, one wishes to write for any practical purpose, as to furnish our common people with some spiritual reading, he will have to leave the beaten track and use characters and turns of an ordinary conversation. This is what Fr. Li is doing, as well as Fr. Hoang at Shanghai. In Tchély, no less than in the Kiang-nan mission, our Chinese fathers have adopted this humble mode of writing. One, for instance, has translated into this ordinary style a life of Christ, written by our early fathers in a more elevated one; another father is at present engaged in the translation of the Christian Perfection of Fr. Rodriguez.—Besides all these writers, there is the humble and learned Fr. Séraphin Couvreur, of the Tchély Mission, who has lately edited a large Chinese-French dictionary, a folio of 1000 pages, a work that required most wonderful patience, while it displays immense erudition. All the quotations, taken from old Chinese writers, have cost the author long years of dreary reading. This great work received last July the prize Jullien (1500 francs) from the French Academy. The same father won the same reward some two or three years ago for his "Guide de Conversation Français-Anglais-Chinois." We must not omit that the same prize Jullien was awarded to our FF. Li and Hoang of Shanghai.—*From a letter of Père Vinchon to Mr. Weber.*

Colleges.—A tabular statement of the number of students in the colleges during the academic year 1890–91, will be found at the end of this number. The numbers there given are the catalogue numbers and represent not the number at any one time, but the number of those registered during the year. The increase has been marked, numbering 342; 241, or two-thirds of the increase being in the colleges of the Maryland-New York Province. What is still more consoling is the number of students in attendance on October 1 of the present year; a statement of this attendance is gsven. The number in nearly all the colleges is beyond precedent, being, notwithstanding that the college at Grand Coteau has been given up, 582, of which 233 belong to the Maryland-New York Province. The increase has been most marked in Georgetown and Loyola, 54 (60 on Oct. 20) in the former and 65 in Loyola.

The following list shows the number of the graduates and also of the students of St. John's College, Fordham, and of St. Francis Xavier's, New York, who have become secular priests, as well as the number who have entered the Society since their foundation:—

St. John's College.—Of the graduates, 112 became secular priests and 15 entered the Society; 10 undergraduates entered the Society.

St. Francis Xavier's College.—Of the graduates, 183 became secular priests and 25 entered the Society; 45 undergradnates entered the Society.

Egypt and Armenia.—Our colleges at Alexandria and Cairo are on a good footing and give promise of excellent results. Our fathers are endeavoring to establish primary schools in upper Egypt, where the Protestants of every sect and country are working. Under the influence of the secret so-

cieties, the English, German, and American missionaries combat the Catholics. It is the same in Armenia and Syria. The schools in Syria under the direction of our fathers are very numerous. We say as little as possible of them to prevent the great good which is being done from being impeded. The Turkish Government is badly advised and is subject to strange influences which are far from being favorable to us. In Armenia the schools are making progress and this is the only hope of the missionaries. It will be remembered that the mission of Armenia was undertaken at the special request of the Holy Father, who fears that one day it may fall under Russia's control. We do not hope for numerous conversions among the Armenian schismatics till another generation has grown up.

Fordham, *St. John's College.*—Looking at Fordham College and its surroundings to-day, and remembering what was its appearance amid the golden glories of last Commencement Day, one would almost feel inclined to say that fifty more summers had already shed their sunshine upon Alma Mater's head, so many are the changes, so various and vast the improvements that have taken place during July and August. Of the old shoeshop, with its antique staircase and its unshuttered windows that but scantily admitted sunlight upon the boots and shoes within, not a brick remains upon a brick. And underneath, too, as well as above, all is memory merely. The bakery is now situated in the basement of the Faculty building; and the tailorshop is located in one of the rooms over the boys' old refectory. This old dining-hall, whose finely frescoed walls it would be a pity to hide from view, will henceforth be known as the College Hall until some rich friend of Fordham builds a better one in its stead. For the time being we shall have our plays there; the monthly marks will be read there; and the cadets will go thither to obtain their muskets, which are already encased around its walls.

Another thing which opens the eyes of the returning student and makes him think that a new jubilee is at hand is the utter demolishment of the long narrow structure where once were the music-rooms, and the wardrobe, and the library of the faculty. Prof. Peterson will henceforth give his music lessons in the spacious apartments that have been fitted up for this purpose in the quondam dining-room of the faculty; the wardrobe has been transferred to the old chapel, and the books of the fathers' library are already standing in very presentable style upon neatly finished shelves in the new Faculty building. But this is not the end of the changes. The cluster of small houses that heretofore stood in the way of a befitting entrance to Juniors' Hall will no longer safeguard the sweetmeats of the dispenser, or be the scene of the bookbinding labors of good Fr. Jouin. Those small houses have fallen and disappeared before the strong breast of the cyclone that swept over these hallowed precincts during the hot days of summer.

The new Faculty building is already fully occupied. Two or three days of steady moving sufficed to bring the effects of the fathers and professors to their new quarters. The students have used the new refectory since the night of their return, and have heard Mass regularly in the new chapel, which will probably be opened solemnly in the month of November.

Washington's Headquarters may still be seen nestling in the shade of the tall, athletic elms; but the infirmary is no longer situated in that patriotic mansion. It has been transferred to the old manor house, formerly occupied by the faculty. The opening term has been an auspicious one: so will the end be. Never were there so many students—278 boarders on October 20, and 82 day scholars—never was Fordham so taxed for room.

On Thursday, August 20, Father Jouin celebrated the fiftieth anniversary of his entrance into the Society. For over thirty years Father Jouin has been connected with St. John's College, the most of the time as professor of philosophy. While thus engaged, he gathered the materials of his valued works on ethics, metaphysics and evidences of religion, all of which have passed through four editions and are at present text-books in many colleges. His health of late has much improved and we hope he may be spared to us for many a year yet.—*Fordham Monthly.*

France, *Retreats of men.*—Houses of retreats are in a flourishing condition in the four Provinces of France. That of the Province of Champagne, at Notre Dame du Hautmont, is admirably conducted. During last year, the Exercises were given to 800 men, and this year its Superior, Fr. Didierjean, expects the number will reach 2000. Among the various organizations for young men conducted by Ours, that of the students of medicine in Lyons is of the highest importance and very prosperous.

Colleges.—Our colleges, which had suffered so much in consequence of the decrees of 1880, are all doing very well now. Not only has the number of boys increased generally, but their piety has received a new impulse, owing principally to the practice of frequent Communion. Religious vocations are numerous, and our novitiates are being filled.

A propos of our colleges in France, Gabriel Compayre, Recteur d'Academie, Poitiers, writes as follows of them in the July number of the "Educational Review:" "If the heads of the university attempted, I do not say to abandon, for they do not dream of that, but to restrict, to its proper allowance of time, the study of Greek and Latin in public instruction, it is to be feared that a large portion of the patrons of the university would leave the *lycées* and enter religious schools, above all, those directed by the Jesuits,—which are still flourishing in spite of the decree of proscription,—where instruction can be found in keeping with the traditions of our country; an education based on the worship of the masterpieces of classical antiquity."

The third year of probation, which was made by the northern Provinces of France since 1880, in England, has been transferred to Angers, where we have some hope of not being molested by the police. The third year for the southern Provinces is established in the city of Castres, and has not been disturbed for a year.—Our fathers are again in large numbers in our old colleges. At Lyons, there are no less than sixty of them in one house. At Paris, Rue de Sèvres, our church is frequented by the public, although access is only had from the house.—At the beginning of this year, we were afraid that the famous law of Associations would be presented to the Chambers. If the presentation took place, it would mean the sure voting for the said law and the ruin of all the good work our Society is doing here. There is undoubtedly something providential in this inactivity on the part of our enemies.

Cardinal Lavigerie.—Here is what Cardinal Lavigerie related to one of our fathers of Algiers concerning the famous toast: "It was at the express command of the Sovereign Pontiff, that the Cardinal broke the ice, as his Eminence put it. He was not ignorant of all the insults he would have to bear. After having laid before his Holiness all his objections, Leo XIII. arose and said to the Cardinal: 'It is the Vicar of Jesus Christ who commands you to speak.' Our Holy Father has noticed the movement towards democracy that is being felt in Europe, and wishes the Church to give it its proper direction." The pamphlet on this question by Fr. Ballerini is almost entirely from his Holiness, who read and corrected it again and again. Notwithstanding, the

Catholics of France are far from taking action in the direction pointed out by the Holy Father; and Messrs. De Mun and Veuillot are about the only ones to grasp the situation.

The faculty of the university of Toulouse have unanimously conferred the *Doctorate ès Lettres* on Rev. Fr. Bernard Gaudeau. The candidate had to defend for two hours and a half a Latin thesis entitled:

"De Petri Joannis Perpiniani, S. J., vita et operibus (1530–1566);" and for three hours a French thesis entitled:

"Les Prêcheurs burlesques en Espagne au XVIII. siècle." Etude sur le P. Isla, S. J.

Both theses were defended with great *éclat;* the new doctor received the highest praise from the examiners.

The Province of Lyons.—Notwithstanding the military laws and the persecutions to which we are subjected, our novitiates are flourishing. We have two novitiates for the Province of Lyons, one in England, at St. Leonard's-on-Sea, another in Syria at Ghazir near Beyrouth; the juniorate is also at Ghazir. We send there in preference those who are subject to the military laws, as provided they leave France at the age of nineteen and remain out of Europe during ten years, they are exempted from military service. They can even during these ten years pay short visits to France. As we have a college in Syria and two in Egypt it will be easy to employ there the scholastics subject to military service. We have opened there also a course of philosophy, so that they can remain in Syria till their twenty-ninth year, then being free, they can return to make their theology at Mold. In spite of this exemption some will have to serve, and this year we have one scholastic and a coadjutor brother in the barracks. I speak only of the Province of Lyons, which has this privilege of exemption on account of the Syrian missions, which are under the protectorate of France; the other Provinces have greater difficulties to procure exemption. Up to the present time, however, those of Ours who are in the army have not had to undergo great hardships.—*Letter from Fr. Samuel.*

Frederick, *The Novitiate.*—Three more novices have just been received, making 25 scholastic novices for this year. There are 12 of the second year, and 9 coadjutor novices, 3 of the first and 6 of the second year. The juniors number 4 in the first and 13 in the second year. There are 14 tertian fathers, 7 senior fathers, 2 teachers for the juniors and 9 veteran brothers; so that our whole community numbers 95. We have started two new catechism missions for the novices, besides the one in the mountains, which has been in existence for years and at which there are about 25 children. The two new missions are Urbana and Carroll Manor. At Urbana the children number about 12, at the Manor 53. The Manor mission is a great success, owing to the singing and the music.—*Letter from Fr. O'Rourke.*

Georgetown College.—The increase in the number of students has been greater than in any of our boarding colleges, and, in fact, than in any of our colleges except Loyola. There are at present (Oct. 20th) 195 boarders, which is sixty more than at the same time last year, 69 day scholars, 221 in the school of law, 117 in the school of Medicine, giving a total of 602 in the university. This far exceeds the number in any former year. There have been some improvements. The new chemical suite, occupying nearly one-half of the entire first floor of the main building, is fast nearing completion. The lecture-room, which has been in use since the opening of school, is a vast improvement

on its predecessor, being equipped with an improved lecture-table, cases displaying the apparatus and chemicals, etc. A feature is the pneumatic trough, furnished with a front of plate glass, thus enabling operations conducted therein to be seen in all parts of the room. The laboratory for Quantitative Analysis and General Chemistry will be ready in a few days. It accommodates forty students, and leaves nothing to be desired in point of elegance of finish and facilities for work. A portion of the large room adjoining will be immediately fitted up as a laboratory for Quantitative Analysis and Assaying, with a balance room for a private laboratory for the professor, while the former Quantitative room will become the headquarters of the Camera Club.

The old study hall in the Mulledy building (south row), after being, for nearly sixty years, the scene of noble efforts in the oratorical and histrionic arts, has at last been converted into a dormitory for some of the students of the Senior Division.—*College Journal.*

Father Peter Cassidy has been appointed Professor of Poetry in place of Mr. Kane, who has had to be relieved on account of ill health.

German Province, *Ditton Hall.*—Morning dogma, *De Deo Uno et Trino*, will be given by Fr. C. Wiedenmann, who is also prefect of studies; evening dogma, *De Deo Creante et Elevante*, by Fr. C. Pesch; moral theology, I. vol. of Lehmkuhl, by Fr. W. Stentrup. Fr. J. B. Schwab's call to Brazil, where he is to teach in the episcopal seminary at Porto-Alegre, has left a vacancy in the chair of the short course; this is now to be filled by Fr. E. Lingens. He will treat *De Gratia, Sacramentis, et Novissimis.* Fr. J. Knabenbauer will lecture till Easter on the Harmony of the Gospels and the Epistle to the Hebrews, when he is to be relieved for one year by Fr. J. B. Zenner, who will explain the Psalms. The *Introductio in S. Scripturam* and Hebrew will be taken by Fr. M. Hagen. Fr. J. de Lassberg remains as professor of Canon Law, while Fr. Rector will continue his course of Church History. An obligatory class of English is given on Thursday and Sunday.

The number of theologians this year at Ditton amounts to 49; one excepted, they all belong to this Province. Sixteen are priests. On the last Sunday of August ordinations took place in our church; four externs and fourteen of Ours were raised to the dignity of the priesthood by His Lordship of Liverpool, the Rt. Rev. Dr. B. O'Reilly. During the holidays the newly-ordained were extensively occupied in aiding the priests of the neighboring dioceses in their parish work; two were even sent to Kevelaer—the famous shrine of our Lady in Rhemish Prussia—to assist in hearing the pilgrims' confessions.

Mission in Brazil.—Towards the end of July three fathers, four scholastics just out of philosophy, and four brothers embarked at Antwerp for Brazil. When off Brest, their steamer collided in a heavy fog and went to the bottom: with the exception of one valise and a portable altar, all the baggage was lost, including several boxes of valuable books, a rich stock of sacred vestments, and all the personal manuscripts, Fr. Schwab's lectures of many years sharing the common fate. The shipwrecked party were picked up by an English steamer and landed near Brest, whence Ours returned, via Paris and Antwerp, to Exaeten. On the feast of St. Ignatius they re-embarked and have by this time, it is to be hoped, reached Porto-Alegre.

The Bombay Mission has been severely tried within the last few months, as two fathers, comparatively young men, have died, a third has left the Society, and several others are seriously ill; sad losses, if we consider the amount of work to be done in the two colleges at Bombay and in the numerous stations. Fr. Jost of St. Mary's College, Bombay, writes: "Besides being Minister and

procurator—and that without an assistant—in a college of 200 boys, I have three hours of class-work every day. We are all overcrowded with work. Unless Fr. Provincial has pity on us and sends us speedy help, it is to be feared that more of Ours will break down under the excessive strain."—At present writing three fathers and one brother are on their way to India; a second re-enforcement of three priests will soon follow.—*Letter from Ditton Hall.*

St. Ignatius.—There is an unfortunate mistake in the *Messenger of the Sacred Heart* for July. In the article on "St. Ignatius in Art," on page 539, occur the following words:—"his stature did not exceed sixty inches. The line printed on page 521, vol. 33, of the *Acta Sanctorum* for July, is one-sixth the Saint's height: this line measures but little over 9⅝ inches." This would make the Saint only 4 feet 9¾ inches in height. Thinking there must be an error we consulted the Bollandists, but found it was not given in our edition (the new one printed at Paris by Palmé). We sent to Georgetown, where there is a copy of the Antwerp edition of 1731. Our former assistant editor, Mr. Mulvaney, measured it carefully and found the line to be 10¾ inches, which multiplied by 6 gives 5 feet 2¼ inches. Père Clair in his new edition of Ribadeneira's Life of the Saint gives the length of the line as 26 centimeters, which equals 10 inches and 24–100, thus confirming Mr. Mulvaney's measurement. We may therefore conclude that St. Ignatius' height was a fraction of an inch over 5 feet 2 inches and that he was not as small as the *Messenger* would make him.

Laynez.—*Consoling thought* for us derived from a letter of Very Rev. Fr. James Laynez to the Rector of Louvain, Nov. 25, 1556:—

"The number of Ours has rapidly increased in heaven; for almost at the very time that FF. Quentin and Bernard took their flight to heaven, we lost our Father Ignatius of holy memory, Don Olave and Master Andrew Frusius, Don Diego de Eguia and Don John de Mendoza. But blessed be the name of the Lord! In taking away such men from our company, he shows that he is very rich and that it is easy for him to raise up sons of Abraham from among the very stones. He has rendered them we are assured more useful to us in heaven than they have been here below."

Madagascar.—At the solemn inauguration of the cathedral of Tananarive, the queen, Ranavalo III., accepted the invitation of Mgr. Cazet to be present with all her court. Her Royal Highness assisted at the pontifical high Mass and listened with great attention to Fr. Laboucarie's eloquent sermon in Malgache. The occasion was a great triumph for our cause.

The Academy of Science of Paris gave the prize, Savigny, to Rev. Fr. Camboué, missionary of Madagascar, curator of the museum of natural history in Tananarive. The same academy has given the prize, Jerome Ponti, to Rev. Fr. Colin, director of the observatory of Tananarive.

Madura, *Trichinopoly.*—The examinations of our college of St. Joseph of Trichinopoly at the university of Madras were more brilliant than the preceding year. Here is the result:

	Candidates	Received
B. A. (Language branch)	45	36
F. A. (First Arts)	102 or 104	40 or 45
Matriculation	147	67 (3 first class)
Middle school	96	45 (10 first class).

While the *Christian college* (Protestant) of Madras, which presented at least 199 students, had only received 45. All our scholastics, who presented themselves this year at the university examinations, were very successful.

Tuticorin.—In this, our southern mission, an extraordinary movement towards our religion manifests itself. At twelve miles from here, more than three thousand pagans are ready to embrace Christianity. Nothing can explain this wonderful transformation, but the grace of God.—At Maravamadam, a whole village, which had formerly apostatized and which we had not known, came suddenly back to us and wished to be instructed.—At Poudoucotta, all the Protestants hid themselves. The Brahmes and all the authorities came to meet us and offered their assistance to build a school and to chase away all the Protestants. In a word, writes Fr. Caussanel, without any preparation on our part, and purely moved by an indescribable desire to embrace the truth, thousands of pagans beg us to instruct and save them. We would have now a population of 10,000 souls to instruct, were we able to undertake the work. The whole country about here demands our labors of catechizing. If this happy movement were followed up, it would be the ruin of Protestantism here and the triumph of religion.

Manresa.—This house, formerly known as Keyser Island, has been transferred to the jurisdiction of the three colleges in and near New York, and it will be used by them for a villa, the expenses being divided *pro rata*. It is still kept open, however, as a house of retreat both for Ours and for seculars. Father Alan McDonnell is the Superior. A retreat was recently given there by one of our fathers to gentlemen, it having been announced beforehand in the weekly Catholic journals. It is hoped that this is the beginning of the foundation of a house of retreats in this country similar to those described in this number as flourishing in Belgium and France.

Missions, *Advantage of, to Science.*—The very remarkable address of Professor Max Muller, before the British Association in August (*Science*, Sept. 25 and Oct. 2; *Nature*, Sept. 3.) shows us some of the advantages which the Society has always enjoyed, and possesses at present, in the net-work of missions, over the world, with cultivated men like our fathers, living amongst so many tribes and nations, learning their languages, and becoming identified with their life. The Professor says that "without the power of interrogation and mutual explanation, no travellers, however graphic and amusing their stories may be, can be trusted; no statements of theirs can be used by anthropologists for truly scientific purposes." "In future, no one is to be quoted or relied on as authority on the customs, traditions, and more particularly on the religious ideas of uncivilized races, who has not acquired an acquaintance with their language, sufficient to enable him to converse with them freely on these difficult subjects."

Missouri Province.—The Province numbers 418; i. e., 145 priests, 160 scholastics, 113 coadjutor brothers. The total number last year was 403, so that the increase is 15.—The colleges have a larger attendance than ever before, the aggregate number of students being over 2100.

Another missionary band has been organized, there being now three bands of two fathers each.—The temporary Indian Mission in Wyoming, which was begun several years ago, at the earnest entreaty of Bishop O'Connor of Omaha, has been transferred to the Rocky Mountain Mission.—Messrs. Wm. Fanning, John Kuhlman and John Burke have sought the classic shades of Innsbruck to make their theological studies.

Chicago.—The scholastic year opens under a new Rector, Fr. Thos. Fitzgerald.—It has been found advisable to reopen the Commercial Course of the college, which had been discontiuued for three years.—A little six-page brochure has been issued with the title "First specimen sheets of composition, by pupils of Holy Family School, Manual Training Department." The typesetting and printing of the pamphlet were done entirely by the boys themselves. The *Catholic Home* says of it: "We believe this little effort at bookmaking is bound to become celebrated. Let it be left in its native integrity to the future historian of the great 'Holy Family Printing and Publishing Bureau'—one of the many important concerns that may grow from this industrial seed. We reprint the first piece of the pamphlet, without changing a word or a point."

"For a quarter of a century The Holy Family School has been sending forth into the World thousands and thousands of young men, fitted in all respects as to a good Christian, as well as academic education, to battle the tide of time and life. To keep up with the progress of civilization and learning. The Rev. Fr. O'Neill has added a Manual Training department to this school, although its branches are not as yet fully equipped for the accomodation of a great many pupils. Those that are fortunate to be taking tuition in the carpentering, painting, printing departments show very encouraging degrees of success and progress. As this emanates from the printing department a general synopsis will be given to show the many different articles, necessary for the production of printed matter. . . . We ask the readers of the following pages not to criticise the one first sample of work to the public too harshly as we have had only, one hundred hours or, equal to ten days of regular working days to learn this in, and we feel some encouragement for the progress shown."

"Composition and Printing by
Ernest LeClaire and James W. Cushing."

Detroit.—Most of the teaching scholastics spent their long vacation—and an agreeable one it was—on Lake St. Clair, at a distance of six miles from the college.—The following extract with regard to the Golden Jubilee of Fr. Niederkorn is from the *Church Calendar:*

"It is seldom in the over-worked lives of our American Priests that any one of them happens to celebrate the Golden Jubilee of Priesthood, and still less frequently does it happen that a priest of the Society of Jesus, the members of which Order rarely are ordained before they have attained the age of thirty-two or thirty-three, lives to the fiftieth year of priesthood. Such an occasion, however, does occur in the annals of SS. Peter and Paul's Church in the Golden Jubilee of the Priesthood of the Rev. Dominic Niederkorn, S. J. The venerable priest is too feeble to endure much ceremony. Therefore, it has been deemed advisable for him to celebrate low Mass at 6 o'clock, at which there will be singing by the Young Ladies' Sodality, and the altars will be suitably decorated by the generous offerings of the members of the congregation. At 4 P. M., the Rev. Father will hold a reception in the boys' school on Larned St. The parishioners and members of the different organizations of the church will then make addresses and appropriate presentations."

Florissant.—The tercentenary of St. Aloysius has been marked by a good increase of novices, there being now 21 scholastic novices in the first year and 15 in the second, 7 novice brothers in the first year, and 5 in the second. The juniors number 23.

Milwaukee.—For many years Ours have been endeavoring to unite our two parish churches and college under one management, but various difficulties

have prevented the union. A decided move however has lately been made in this direction. Ground with a frontage of 193 feet has been purchased on the south side of Grand Avenue, between Eleventh and Thirteenth Streets. The other property which we own in the city—comprising the sites of the college and the two churches—will be sold, and the proceeds used to erect, in the new location, a church and college. The new site is in a most desirable neighborhood of the city, and meets the approbation of the people in both parishes.—The college gave a banquet to Cardinal Gibbons, during his recent visit to the city, for the purpose of conferring the pallium on Archbishop Katzer. Three of the philosophers and one rhetorician have entered the novitiate.

Omaha.—Creighton College sent out its first graduates on the 24th of June of this year. The graduating exercises were held at Boyd's Opera House, in presence of a splendid audience—many of them non-Catholics—who came to see what "the Irish High-School" (as the College has been dubbed) could accomplish. The Public High-School is a stately edifice, on the summit of an elevation which overlooks almost the entire city. There was a pious belief that it was the only institution in the city where a higher education was to be had. Since the brilliant display made by Creighton's graduates, the enthusiasm of its friends has abated considerably, and our classes this year are overflowing. Fr. James Hoeffer has been appointed Rector.

Osage Mission.—The school at Osage Mission has been closed; two fathers, however, will remain in temporary charge of the parish. From the year 1827, Fr. Van Quickenborne visited the Indians and established missionary stations in south-east Kansas; and in 1847, Osage Mission, as we now know it, was permanently established as a regular Indian boarding-school. During all this time, some one hundred stations were established and fourteen churches built by our fathers, seven more being erected by their influence. The country becoming gradually settled by whites, and the Indians moving into Indian Territory, the Indian school grew naturally into a boarding school for white boys. But as St. Mary's College already occupied that field, the school at Osage Mission was discontinued; and soon it will pass into other hands.—Yet the history of the mission is a glorious one. There are records in the Society of more dazzling exploits, more romantic deeds than those performed by the sturdy pioneers of the Kansas Missions; but no where perhaps do we read of more disinterested, unremitting labor, and seldom of zeal blessed with more successful and lasting results.

St. Louis.—Amongst the eleven prize winners in the *Post-Dispatch* "student-author contest," were three students of the St. Louis University; one of them winning, too, with a subject so thoroughly Catholic as, "The Temporal Power of the Popes;" not a single student of any public school gained a place among the winners.—Fr. Pahls has succeeded to the chaplaincy of the Marquette Club.

Scholasticate.—The philosophers spent their long and short vacations, two months, on Beulah Island, where they had agreeable visits from Archbishop Katzer and Bishop Zardetti.—The feast of the Assumption was marked by a charming celebration. A little grotto and statue of our Lady nestle at the foot of an old bass tree, in a bank that descends precipitously almost to the water's edge. A large cross of oil lights was lifted into the tree, a luminous crescent rested at our Lady's feet, and a border of colored lights traced the graceful curve of the tiny dock, while soft rays gleamed here and there amid the ferns of the rockery. The scholastic fleet, gay with lanterns, glided along in sinuous procession, while the rowers sang hymns in honor of the Blessed

Virgin. It was pretty as a fairy scene. The soft gleam of the lights upon the foliage, the reflection from the placid lake or the broken waves in the wake of the boats, and the sweet strains of song, lifted the hearts of all to that eternal land, where reigns the Queen of Beulah.—The faculty for the coming year is as follows: 3rd year, Metaphysics, Fr. James Sullivan; Ethics, Fr. Thomas Sherman; 2d year, Fr. Jas. Conway; 1st year, Fr. Florentine Bechtel; Astronomy and Mathematics, Fr. Wm. Rigge; Physics, Fr. Henry De Laak; Chemistry, Mr. Maurice Sullivan.—There are 58 scholastics taking the course of Philosophy, 21 in the first year, 20 in the second, 17 in the third.

New Jersey, *St. Peter's*.—Father John Harpes was appointed Rector of St. Peter's College on Oct. 22.—Father Peter Cassidy has been transferred to Georgetown College to be professor of poetry.

New Orleans Mission.—The college at Grand Coteau has been given up, and the college buildings are now used for a house of studies for Ours.—There are 12 scholastics in the first year, and 10 in the second; and two scholastics are studying Moral privately, so that in all we have 24 students. Fr. de Stockalper teaches the first year, Fr. De Potter, the second; and Mr. Raby teaches Physics and Chemistry. We have adopted the *Prælectiones* of Lahousse, as the text-book. The college is still called "St. Charles College" being incorporated under that title. The old church, too, was under the invocation of St. Charles, but the new one, built in 1880, is dedicated to the Sacred Heart.—We may be able to send you later on a full description of our scholasticate.—Our colleges are succeeding well. New Orleans has 425 day-scholars; Spring Hill, 150 boarders; Galveston, 130 day-scholars.—Our new church and residence on St. Charles Ave., New Orleans, will be completed in a few months.—The new church at Galveston has been roofed in.—*Letter from Fr. De Potter.*

New York, *St. Francis Xavier's*.—Father William Pardow was appointed Rector on July 17. The new library for the community has been completed, the books are in place and a card catalogue is being constructed. The new refectory under the library is being pushed to completion and will shortly be ready for occupation. The domestic chapel, which serves also for the students' sodality chapel, is being renovated. The ceiling and the walls are to be painted, and the general appearance of the chapel will be brightened.—The number of students passes all former records being, (Oct. 20) 523. The Post-Graduate Course is meeting with a wonderful success.—The following circular was sent out in August:—

The Post-Graduate Evening Course will open on Monday, October 5, 1891. A lecture in English, beginning at 7.30 P. M., and lasting one hour, will be given every Monday, Tuesday and Wednesday. The subjects to be treated are all those included in the scope of Ethics, Natural Law and Sociology: such as Conscience, Liberty, Toleration, Marriage, Divorce, Education, Labor, Property, Capital Punishment, "Lynch Law," etc. This Course is intended not merely for young men or graduates, but for all gentlemen desirous of hearing these subjects scientifically discussed. Bachelors of Arts from our own or other colleges, Catholic or non-Catholic, may obtain the degree of Master of Arts, provided they write three satisfactory dissertations and pass one successful examination on the subject-matter of the Course. The Lecturer for 1891–'92 is the Rev. P. A. Halpin, S. J. No charge is made for attendance at the Lectures. A fee of $15 will be required from those who receive the degree of

A. M. Tickets may be had on application to the President or Vice-President. The books recommended for study and reference are: Moral Philosophy, by Joseph Rickaby, S. J. (Stonyhurst Series), Benziger Bros. Elementa Philosophiæ Moralis, by Rev. L. Jouin, S. J. De Philosophia Morali (Prælèctiones), by Rev. N. Russo, S. J., Benziger Bros.

The response to the circular has surpassed all expectation. Seventy-five were expected, but at the opening lecture there were 150 present. This number has increased till the hall, which seats 250, is now filled. The audience is composed principally of lawyers, doctors, and business men. Sixteen have already (Oct. 19) applied for their degree of A. M.

Electricity is being introduced into the church. A new and improved sounding board has been constructed for the pulpit. Two marble statues, of St. Berchmans and St. Aloysius, have been placed above the altar of St. Aloysius, in the west transept of the new church. They were unveiled on the feast of St. Aloysius.

The Italian Church.—A description of the new mission will be found in the body of the LETTERS. We have just received the following additional items. At the opening of the church, by Fr. Russo, about Aug. 15, the attendance was small, perhaps one or two hundred. After a month and a half, fully 700 people attend the Masses. Of these the men are in the majority. The temporary chapel, for such it has become by increasing numbers, is quite inadequate to the demands upon it and some of the men have to kneel on the sidewalk during the Mass. Such a sight is both edifying and encouraging, but it emphasizes the necessity of ampler accommodations. The evening devotions of October are aided by a choir, of which all the members are Italians. The altar-boys are all Italians also. The people seeing that only Italians are called upon to help in the services of the church, feel that the church is for themselves, and realize that they are not there on toleration only. As these people are extremely sensitive, some such policy as this is necessary, if one hopes to work among them with success. All of the congregation were presented with rosaries on the first evening of October. As yet the labor of the confessional is at the zero point, very few having come for that purpose. Patience alone can build what a long season of neglectful habits has been tearing down.

Novitiates.—Below will be found a list containing the number of novices in each of the seven novitiates in this country and Canada in October, 1891.

	Novices								
	Scholastics			*Brothers*			*Juniors*		
	1st yr.	2d yr.	Tot.	1st yr.	2d yr.	Tot.	1st yr.	2d yr.	Tot.
Maryland-New York ...	25	12	37	3	6	9	4	13	17
Missouri	21	15	36	7	5	12	13	10	23
Canada	9	9	18	3	4	7	7	7	14
New Orleans Mission...	9	9	18	2	1	3	11	4	15
German Mission	9	7	16				5	3	8
Rocky Mountains.....	10	4	14	3	4	7	1	8	9
California.....	10	4	14	3	4	7	1	8	9
Total,	93	60	153	21	24	45	42	53	95

We have thought that it would also interest our readers to know from which colleges the scholastic novices came, and we have compiled the following table for the two largest Provinces. The college from which the students *entered* the novitiate, and not the one in which they merely studied, is credited.

COLLEGES FROM WHICH THE MARYLAND-NEW YORK NOVICES CAME	1st yr.	2d yr.	Tot.
Boston	6	6	12
St. Frs. Xavier's, N. Y.	7	3	10
Worcester	6	0	6
Georgetown	1	0	1
Fordham	0	1	1
Baltimore	1	0	1
Providence	1	0	1
Mungret	1	1	2
Ap. School (Turnhout)	0	1	1
Manhattan	1	0	1
Boston (not from coll.)	1	0	1
Total,	25	12	37

COLLEGES FROM WHICH THE MISSOURI NOVICES CAME	1st yr.	2d yr.	Tot.
Marquette	4	4	8
St. Ignatius	5	2	7
St. Louis Univ.	5	2	7
St. Mary's	4	3	7
St, Xavier	1	2	3
Detroit	1	0	1
Miscellaneous	1	2	3
Total,	21	15	36

The Rocky Mountain Mission.—It may be said at the outset, that Gonzaga College has passed its childhood, for it is completely filled with studious boys of the far West. It numbers 54 boarders and 8 day-scholars, being, as compared with last year, an increase of 17 students. Since several more are expected and our house is unable to accomodate them, we have rented an adjoining residence, which will accomodate about 25 new students. This year the college opens with a full course of studies, except philosophy. In addition to our last year's programme we have added a scientific and commercial course. The staff of professors is as follows: Rev. Fr. Smith teaches rhetoric, Mr. Taelmann, 1st academic and sciences, Mr. Goller, 2nd academic and mathematics, Mr. Hawkes, 3rd academic, Mr. O'Hare preparatory. Mr. Kennelly is prefect of discipline, assisted by some of the teachers. Mr. Orndorff, a very able lay-teacher, conducts the commercial course. Besides, the modern languages are taught by scholastics, and music by an accomplished violinist, Mr. Mack. I need not mention our well known president Rev. J. B. Rene, who has had a long experience in governing colleges, and will, we are assured, do much for Gonzaga.

One of our boys, a son of a most influential citizen of Spokane, has brought great credit to our college. Our leading journal, the *Spokane Review* thus announces it:

"Spokane has reason to be proud of her schools. Recently, John Robert Monaghan, a pupil of Gonzaga college, was the successful candidate for a place at Annapolis from many contestants drawn from various schools throughout the State, on nomination of Congressman J. L. Wilson. When pitted against eighty-three competitors drawn to Annapolis from all parts of the United States, young Monaghan of Spokane took fifth place on the entire list, showing that the talent and the teachings of this grand young city of the West go abreast with the times, and can successfully compete against the talent and the teachings of the most famous schools of the East. This is an exceedingly gratifying fact, that in the midst of the great material development of this young metropolis of the West our schools and our intellectual development are keeping pace with the times."

Our fathers have had great hopes, that they could sell their property and use the money for building a large educational institution. But at present Spokane suffers not a little from a too rapid growth, and at present prudence forbids us to sell any land. But as soon as new life appears and Spokane is aroused from its lethargy, you will behold the long-planned college.

The prelates of the North West seem to expect in the near future a division of the present vast diocese of Nesqually. The eastern part of Washington would accrue to the bishop of Idaho, whose episcopal see would be in Spokane.

Mission News.—Our fathers have opened a new parish and school on the

Sound in the beautiful city of Seattle, which, later on, is likely to become a college.—The novitiate of the Sacred Heart—in De Smet—is flourishing: there are at present fourteen novices; two more will be added this month; and others very soon, so as to make twenty in all. One of the novices took his first vows on the 8th of this month; being the first scholastic novice who pronounced his first vows in the newly opened novitiate. Fifteen more are preparing in Gonzaga for the novitiate. A few days ago two old students of Woodstock, Messrs. Dethoor and Vasta arrived here and are waiting for their destination. Messrs. Van Ree and Kolk are completing their course at St. Ignatius. Mr. Laslow is stationed among the Crows, under the guidance of Fr. Crimont.

Besides the juniorate, a course of philosophy has been started in the beautiful residence of St. Ignatius. Fr. Filippi is professor, but as yet he has only two pupils, Messrs. Markham and Carrol.

Our fathers are at present very much occupied with the conversion of the Crow Indians, the most uncivilized of the tribes. For this reason, Fr. Prando travelled with three of the chiefs through the western parts of Montana, in order to show them our schools and the civilization of the whites.

We have taken charge of St. Stephen's Mission located in Wyoming, formerly belonging to the Missouri Province. Fr. Folchi is Superior.

We have now 1200 Indian children being educated in our schools. The Umatilla school numbers 75 children; it has no contract nor any means of its own, but is supported by scanty alms from the other schools.

Our Mission celebrated its fiftieth birthday and golden jubilee on October 4. I shall send you an account of it with a brief history of the Mission for your next issue.—*Letter from Mr. Goller.*

Rome.—Our students of the German College, 91 in number, distinguished themselves by their excellent behaviour, their piety and success. They are with good reason called the "Benjamins of St. Ignatius," and the blessing of our saintly Founder rests ever on this college. The bishops, especially those of Austria, send us the pick of their little seminaries, and, after their ordination, entrust to their care posts of honor.—The Holy Father is always very devoted to us. During the past year, Fr. Cornoldi read an essay before the academy of St. Thomas, in which he exposed our doctrine of the *concursus cum libero arbitrio*, the *scientia media*, etc. Cardinal Zigliara, president of the academy, refused to allow Fr. Cornoldi's article to appear in the Review of the Academy; but his Holiness, informed of the fact, gave orders to print the article in full.—The Holy Father ordered the money, left by the late Cardinal Pecci, to be used in erecting a house for the Province of Rome, saying: *Quidquid acquirit monachus, monasterio acquirit.*—A Spanish college, which is shortly to be founded here, will send its students to follow the course of our University.—*Extract from a letter of Fr. Floeck, Rector of the German College.*

The Scholasticates of the different Provinces and Missions of the United States and Canada have the following number of students in October, 1891:—

	Theologians		
	Long Crs.	*Short Crs.*	*Tot.*
Woodstock.....	66	19	85
Montreal	11	0	11
Total,	77	19	96

	Philosophers			
	1st yr.	2d yr.	3d yr.	Tot.
St. Louis	21	20	17	58
Woodstock	12	11	9	32
Grand Coteau	12	10	0	22
Montreal	0	7	8	15
California	10	0	0	10
R'ky Mountains	2	0	0	2
Total,	57	48	34	139

Scientific Notes, *Georgetown College Observatory.*—We learn that the Photochronograph has proved more useful than was anticipated by our astronomers. Of the many hundred photographic plates that have been measured at the Observatory, one showed, on examination, close to the series of star images, impressed as usual on the plate, a fainter row, representing the companion of the brighter star, whose transit across the meridian had been photographed. The plate was subjected to a severe test, and produced results at least adequate to the best measures of double stars by the usual method. A lengthy article explaining the circumstances has appeared in the *Astronomische Nachrichten,* the great European astronomical journal. Besides measurements and formulæ, the article is accompanied by a wood-cut, which reproduces the photographic plate of *Alcor* and *Mizar,* the designations of the two companion stars in the tail of the *Great Bear.* We are informed that this new application of the Photochronograph to double-star work will be used in connection with the great equatorial of our Observatory, and will be introduced in one of the Vienna observatories.—*College Journal.*

Spain, *The Scholasticate at Tortosa.*—October 2, we reopened the course. The philosophers of the 2nd and 3rd years number 39, and the theologians 50. This year we had but seven ordinations; next year, we shall be about twenty. During these vacations our Fr. Rector was changed. The late Rector was more than eighty years old, and he had been present at the massacre of our fathers in Madrid during the civil war of 1835. He was Fr. Bayma's professor of theology, first Provincial of this Province, then assistant of Spain. Recently he lost his sight and has been replaced by our present Fr. Rector, who is a relative of Mr. Tatio.

Tortosa is a city having 21,000 inhabitants, nearly all of them farmers. It is situated in a narrow valley on the left bank of the Ebro River. Jesus, a small suburb on the right bank, has the honor of including, in the midst of poor and rough little houses, our humble but roomy conventual residence. I say conventual, because formerly it was a Franciscan convent, which may be seen by the way it is built. The house does not belong to us, but to the bishop of Tortosa. After ten minutes' walk you are in Roquetas; here at the furthest corner we possess a nice villa. The climate is very mild; and the soil very fertile, so that the farmers here reap twice every year, and when one kind of crop is ripe they sow immediately for a second one. About the inhabitants all I can say is, that the promise of God to give his grace to the humble is fulfilled in them. For being poor and humble, they are a very good and religious people. Of course a Judas has to be everywhere; but I speak of the generality. Hence it is that Ours here are more secure than in any other place in Spain. And during the 1st of May trouble whilst Ours in Valencia had the door of the house burnt, and in Barcelona our fathers had to get ready and be prepared to conceal themselves in the houses of our particular friends, here

we had our farmers who surrounded our house and occupied the principal street leading to our college, ready to fight against any of the troublesome crowd venturing to cry out or come against us. But there was no need, for we were left perfectly quiet. I speak of last year, for this year, thanks to the measures taken by the government, the troubles were much less all over Spain.—*Letter from Fr. Ferretti.*

Washington, *Gonzaga College.*—It is to the celebration in honor of St. Aloysius that I attribute the increase in the college and Young Men's Catholic Club of Gonzaga College. Before the celebration the club numbered about 35 members, soon after they rose to 110 and are still increasing. In like manner the college has doubled its members, now, Oct. 13, numbering 107. A great number of these are preparing for the Society and the priesthood. A new statue of St. Aloysius—purchased by the contributions of the boys—is to be unveiled in the college next Thursday, and a marble statue, the gift of the Senior Sodality is now being made for the church and will be unveiled if possible on Dec. 8.—*Letter from Fr. Gillespie.*

Worcester, *Holy Cross College.*—We have a larger attendance this year at Holy Cross than any former year. The boarders number 235 and the day scholars are over 70. The new-comers were for the most part large boys who had already received an elementary education. Fr. Langlois who teaches Special Latin and tries to give boys, already advanced in years, Latin and Greek sufficient to fit them for 1st humanities, has 57 in his class this year. At present rhetoric numbers 35; poetry counts 52, and first humanities 54; philosophers stand at 30. Is not this a magnificent classical course? The boys, especially the new ones, seem to be a good set of fellows. You must remember, that Holy Cross has a reputation for having a studious class of boys, and it is deserved. The boys are for the most part industrious, that is to say, they plod at their work, and after all, in the long run plodding tells. Besides, the end that the greater number of these boys have in view, is also an incentive to study; for many of them are to be priests. It was remarked the other day at recreation, that we had the education of the clergy of this part of the world in our own hands, and, therefore, we should be inspirited to work more earnestly in their training. The remark was true, for we send a large number yearly to the seminaries, and even at present the priests of the neighboring parishes are old students of Holy Crosss. Of course, we are inconvenienced for room at present and cannot therefore satisfy all our wishes in the way of little accessories that help greatly to educate boys.

The new building will be a God-send in many respects. The foundations have been laid only in part, and although the steam shovel still does its work of destruction in removing the hill, the work does not seem to go on as actively now. Doubtless, the cold weather already setting in, and the anticipation of still colder days have had a great deal to do with the seemingly slow progress of the work. I don't think that anything in the way of building will be started till the spring.

Fr. Lynch, who has charge of the Senior Sodality, takes the greatest interest in it. The members number only some 70 now, but he intends to increase it to 170, and I don't think that in this he will have much difficulty. They are pious boys, and the League of the Sacred Heart flourishes very consolingly. Mr. Burke has the Junior Sodality and has, as members, most of the small boys. We can confidently expect great results so far as the zeal and earnest piety of both directors go, and if the boys catch a spark of fervor

from their directors we shall undoubtedly be gratified at the end of the year. As an instance of the solid piety of the boys, hear the following. A rhetorician of last year had determined during the vacations to enter the American College at Rome, there to study for the priesthood. Before sailing he paid a farewell visit to his old classmates, the present philosophy auditors, and they presented him with a medal of their esteem for him, and in a body approached holy Communion at the Mass which was said at their request. Another instance I cite. During the summer the poets lost a member of their class by death. They had a special Mass said for the repose of his soul and went to Communion in a body. Thus you see, father, that piety is alive in the hearts of our boys.—*Letter from Mr. Singleton.*

The following items we received a few days after the above, under the date of Oct. 11th :—

They are still digging away at the hill and in a few days the steam shovel will start on its last trip. This last trip will take more than a month, as the bank begins to range from thirty to forty feet in height. The foundations, which have already been laid, have been covered up with straw and gravel. The library is being rearranged, and the books are being classified according to their subjects, and a card catalogue made out. This catalogue is double, one being arranged alphabetically according to the authors, the other according to the titles. There is a card for each word of the title, and of the author, so that each book has on the average four cards. The library where the classics were contained numbers just 2889 volumes. Taking this as a standard it is calculated that there are more than 25,000 volumes in the college.

Home News, *Poplar Springs.*—On Saturday, August 29, Cardinal Gibbons, accompanied by Rev. Fr. Rector, the zealous pastor, Fr. Brosnahan, and several scholastics, went to St. Michael's Church, for the purpose of conferring the sacrament of Confirmation. This is one of the stations attended by the Woodstock professors, and it is situated near Poplar Springs, at a distance of 17 miles from the college.

St. Michael's parish is in a very flourishing condition, and though it enjoys the privilege of Mass only twice a month, it has grown steadily from 20 parishioners, or thereabouts, to more than 100, and that too with little or no immigration. Conversions have been very numerous; in fact more than half the parish is composed of converts, and of the 26 confirmed in August, 17 were either converts or the children of converts. The beginning of this congregation, as related by the Kuhn family, was very romantic.

Some twenty years ago, shortly after the opening of Woodstock, a man representing himself as a lay brother of the Sulpitian community at St. Charles' College, called at the house of Mr. Kuhn, and announced that the archbishop desired the Sulpitian fathers to establish a missionary station in the neighborhood. As the Kuhns were pleased with this plan, the lay brother promised to have Mass said in their house on the following Sunday, and, leaving some hosts with them, went around the neighborhood to inform the Catholics of his arrangement. Sunday came, and with it the gathering of the Catholic farmers, who were surprised to find themselves so numerous, for they had not suspected each other's religion; but no priest appeared. The following Sunday, the little band again assembled in Mr. Kuhn's house, but still no priest came. A letter was then sent to St. Charles' College, making inquiries about the matter; and the answer came back that the Sulpitians did not have any lay brothers in their congregation

and, moreover, that they knew nothing of this pseudo lay brother and his arrangements.

A rumor of this story coming to Woodstock, Fr. Ferrari visited the Kuhns, and announcing himself as a genuine priest from Woodstock, promised to say Mass, without fail, on the following Sunday. He kept his word, and from that day the congregation grew, until in ten years, a neat church was erected at a cost of $1300. No one has ever heard of that lay brother from the day of his mysterious visit, but whoever he was, or whatever his motive, he was the means of bringing together the Catholics of Poplar Springs, and establishing their vigorous little congregation.

Library.—The following Catalogues are still lacking in the Woodstock collection.

1. Prov. Romana. '83. ('49. '50.)
2. Prov. Taurin. '32. '34. ('48. '49. '50.)
3. Prov. Sicula. '16. '17. '18. '19. '20. ('21. '22. '24. '25.) '27. '28. '30. '31. '32. '34. ('49.) about 1805–1814 cf. cat. 1891.
4. Prov. Neapol. '32–'33. ('49.)
5. Prov. Galic.–Austr. '34. '37. '38. '32 and all earlier.
6. Prov. Galic. ('49. '50. '52.)
7. Prov. Germ. '32. '37. '44.
8. Prov. Galliæ. '29. '27 and all earlier.
9. Prov. Lugdun. '46.
10. Prov. Hisp. '21–'26. '31. '39. '42. '53. '55.
11. Prov. Arag. '65.
12. Prov. Angliæ. ('43. '48. '49. '50. '39–'28.)
13. Prov. Missour. '36. ('44.) '49. ('51.) ('34–'23.)
14. Prov. Mexic. '21–'54. '58–'65. '19 and all earlier.
15. Missio Nankin. '78 and earlier, '90. '87. '81. '80.
16. Prov. Hibern. ('44. '45. '46. '48. '49. '50.)
17. Prov. Venet. ('49. '50.)
18. Prov. Russiacæ. 1808. '10. '12, '13. '14. '15. '17. and all later; 1805 and all earlier.
19. Prov. Franciæ. '60.

Our thanks are due to Rev. Father Hagen for a copy of the first volume of his *Synopsis der Höhern Mathematik.*—Also to our fathers at Havana and the Phillipine Islands for copies of their meteorological and astronomical observations.—To St. John's College for a copy of the History of St. John's College.—We have received through the kindness of Father Brandi, *la Dottrina del Signore pei Dodici Apostoli Bandita alle Genti detta la Dottrina dei dodici Apostoli*, versione note e commentario del P. Ign. M. Minasi, S. J. Roma, Tipografia A. Befani, 1891.

Faculty Notes.—Fr. Conway is prefect of studies and teaches the morning Dogma. He is explaining the treatise *De Deo Uno;* Fr. Brett has the evening Dogma and lectures on *De Religione et Ecclesia.* The short course is taught by Fr. Casey, who is explaining *De Gratia et Sacramentis.* Fr. Maas teaches Scripture and gives a General Introduction to Sacred Scripture, and explains the Gospel of St. Luke. He also has the class in Hebrew. Fr. Sabetti is explaining the first volume in Moral. He is still working at his *Cases.* To the philosophers, Fr. James Smith is teaching Ethics; Fr. O'Connell, Metaphysics; Fr. Freeman, Physics and Chemistry; Fr. T. Brosnahan, Logic. Fr. Denis O'Sullivan has the Astronomy and higher Mathematics, and Fr. John Brosnan the Mathematics of the first year.—La Housse is the text-book in all the philosophy classes.

The number of theologians is 85, 66 in in the long course and 19 in the short course. The philosophers number 32, the faculty 15, and the brothers 23, making a community of 155.

Ordinations.—His Eminence Cardinal Gibbons conferred the order of subdeaconship on Friday, August 28, deaconship on Saturday and priesthood on Sunday. The new priests for the Maryland-New York Province were as follow :—Joseph M. Woods, Aloysius P. Brosnan, Edward P. Spillane, William F. Gannon, William J. Stanton, John F. Quirk, Joseph H. Hann, Martin J. Hollohan, John J. Collins, Joseph M. Renaud, Henry J. Rache, Rufus C. Duff, Gerald I. Bergan ; for the Missouri Province —James J. Curran ; for the New Orleans Mission.—George A. Rittmeyer and A. L. Guyol ; for the California Mission —John D. Nestor ; for the Rocky Mountain Mission —Francis P. Sansone.

A few of the new priests have gone out from Woodstock. Fr. J. Collins to Holy Cross, Worcester ; FF. Duff and Rache to Fordham ; Fr. Hann to St. Peter's College, Jersey City ; FF. Rittmeyer and Guyol to their Mission ; Fr. Curran to St. Louis, and Fr. Sansone to St. Stephen's Mission, Wyoming.

Office of the Letters.

The obituary sketch of Father Jeremias O'Conner, owing to the sickness of the Father who has promised to write it, is again postponed till our next number. Obituaries of Father Heidenreich, Father O'Kane, Br. Dougherty, and Br. Reardon are being prepared.

This number closes the twentieth volume of the LETTERS. A new series will be begun with the number for February, and several improvements will be introduced. Among the changes proposed is the opening of an educational department, in which our older teachers may give the result of their experiences for the benefit of our younger scholastics. We should be grateful for any further suggestions and they will reach us in time if sent during the month of December. Thankful for the support we have received in our endeavors to make the LETTERS of interest to all of Ours, we would again beg all those who know of anything of interest to the Society, and especially anything of the labors of Ours in this country, Canada, Central, or South America, or brief items of interest for the VARIA, to not fail to communicate them to us at their earliest convenience.

Students in our Colleges in the U. States and Canada, 1890-'91

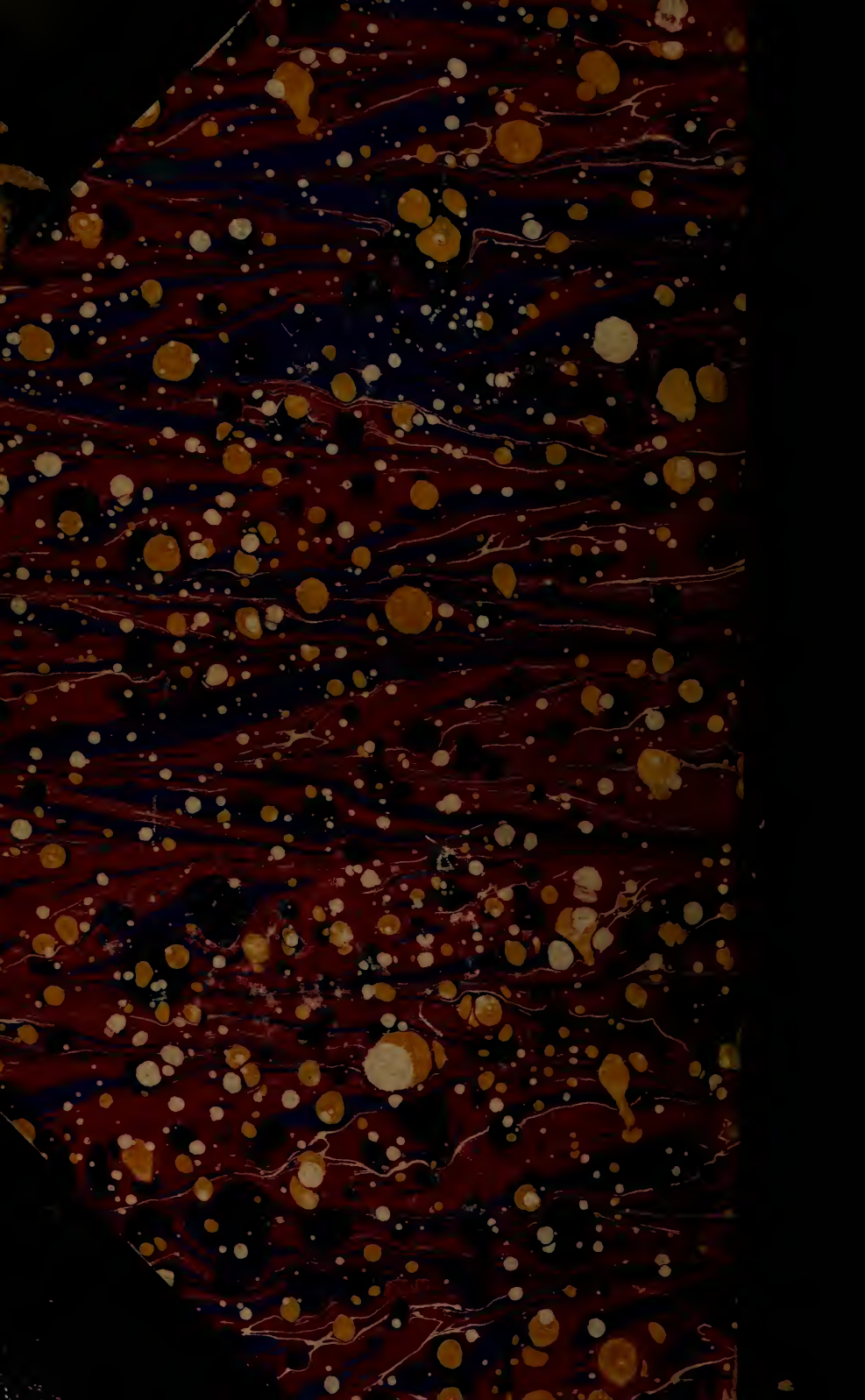
Place	College	Province	1890-'91 Number of students	A. M. in course	A. B. in course	College course	Grammar	Latin Rudiments	B. S.	Commercial course	Preparatory	'89-'90 Number of students	A. B.
Classical Course													
Montreal, Can.	St. Mary's	Miss. of Can.	490	.....	12	119	124	136	.....	.....	111	385	8
New York, N. Y.	St. Francis Xav.*	Md. N. Y	489	1	15	77	240	172	.....	.....	.....	470	12
Worcester, Mass.	Holy Cross	" "	292	2	29	163	46	83	.....	.....	.....	233	31
Chicago, Ill.	St. Ignatius*	Missouri	278	2	.....	51	188	39	.....	.....	.....	292	5
Georgetown, D.C.	Georget'n Univ.†	Md. N. Y.	251	10	13	83	100	68	.....	.....	.....	231	8
Omaha, Neb.	Creighton*	Missouri	226	.....	5	28	145	52	.....	.....	.....	219	.....
Galveston, Texas.	St. Mary's Univ.*	N. O. Miss.	122	.....	.....	30	60	32	.....	.....	.....	100	.....
Philadelphia, Pa.	St. Joseph's*	Md. N. Y.	121	.....	.....	.....	121	.....	.....	.....	.....	84	.....
Baltimore, Md.	Loyola*	" "	108	2	3	11	56	41	.....	.....	.....	109	2
Jersey City, N. J.	St. Peter's*	" "	106	3	4	19	30	57	.....	.....	.....	90	4
Spokane, Wash.	Gonzaga	Turin	62	.....	.....	17	31	14	.....	.....	.....	43	.....
Classical and Commercial													
San Francisco, Cal.	St. Ignatius*	Turin	617	.....	2	40	96	.....	5	49	432	602	.....
New Orleans, La.	Immac. Conc.*	N. O. Miss.	520	10	12	76	99	.....	1	147	198	453	13
St. Louis, Mo.	St. Louis Univ.*	Missouri	418	1	5	59	203	.....	1	120	36	441	5
Cincinnati, O.	St. Xavier*	"	404	1	8	70	229	.....	.....	75	30	407	12
Buffalo, N. Y.	Canisius	German	362	.....	8	68	114	.....	.....	139	41	298	1
Fordham, N. Y.	St. John's	Md. N. Y.	351	4	4	63	137	.....	4	121	30	312	15
Boston, Mass.	Boston*	" "	334	1	19	110	112	.....	.....	31	.....	278	13
Detroit, Mich.	Detroit*	Missouri	287	6	6	57	148	.....	.....	82	.....	270	6
St. Mary's, Kan.	St. Mary's	"	247	.....	8	60	78	.....	.....	90	19	245	9
Milwaukee, Wis.	Marquette*	"	232	2	6	30	126	.....	.....	52	24	219	8
Santa Clara, Cal.	Santa Clara	Turin	196	.....	3	61	86	.....	15	30	19	244	.....
Denver, Col.	Sacred Heart	Naples	179	1	3	27	62	.....	2	70	20	159	4
Cleveland, O.	St. Ignatius*	German	143	.....	.....	18	44	.....	.....	81	.....	142	.....
San Jose, Cal.	St. Joseph's*	Turin	135	.....	.....	.....	65	.....	.....	70	.....	192	.....
Spring Hill, Ala.	Spring Hill	N. O. Miss.	135	.....	6	39	36	.....	.....	60	.....	127	8
Grand Coteau, La.	St. Charles	" "	111	.....	4	4	60	.....	.....	39	12	109	2
Manitoba	St. Boniface	Miss. of Can.	87	1	3	23	23	.....	.....	13	28	95	2
Washington, D. C.	Gonzaga*	Md. N. Y.	66	.....	.....	.....	35	.....	.....	31	.....	70	.....
		TOTAL	7369	47	178					TOTAL		6919	159

* Day College. † School of Law, 248, School of Medicine, 124, School of Arts, 251, Total, 623.
Increase of students in Md. N. York Province, 241; Increase of Graduates, 2.
Number of students in U. States and Canada in 1888-'89—6735; in 1889-'90—6919; in 1890-'91—7369.
Increase of students in U. States and Canada in 1890-'91—450.
Graduates, A. B. in 1888-'89—128; in 1889-'90—159; in 1890-'91—178.
Increase of Graduates, A. B., 1890-'91—19.

Students in our Colleges in the United States and Canada, October 1st, 1891

Place	College	Province	1891 Number of students	Boarders	Half boarders	Day scholars	A. M. in course	College course	Grammar	Latin Rudiments	Commercial	Preparatory	1890 Boarders	Day scholars	Number of students
Classical Course															
New York	St. Francis Xav. *	Md. N. Y.	509	.....	.....	509	† 20	85	130	134	.....	160	.....	474	474
Montreal, Can.	St. Mary's	Miss. of Can.	472	181	50	241	19	105	153	112	.....	83	221	220	441
Worcester, Mass.	Holy Cross	Md. N. Y.	278	225	.....	53	.....	162	90	26	.....	.....	213	57	270
Georgetown, D.C.	Georget'n Univ. ‡	" "	248	189	9	59	4	77	104	67	.....	.....	135	68	203
Omaha, Neb.	Creighton *	Missouri	240	.....	.....	240	.....	33	100	54	.....	53	.....	189	189
Baltimore, Md	Loyola *	Md. N. Y.	170	.....	.....	170	.....	34	40	99	.....	.....	.....	105	105
Galveston, Texas	St. Mary's Univ. *	N. O. Miss.	135	.....	.....	135	.....	25	30	40	.....	40	.....	91	91
Philadelphia, Pa.	St. Joseph's *	Md. N. Y.	120	.....	.....	120	.....	11	42	67	.....	.....	.....	110	110
Jersey City, N. J.	St. Peter's *	" "	85	.....	.....	85	.....	.....	43	42	.....	.....	.....	97	97
Spokane, Wash.	Gonzaga	Turin	62	54	.....	8	.....	16	31	.....	.....	15	45	.....	45
Classical and Commercial															
New Orleans, La.	Immac. Conc. *	N. O. Miss.	510	.....	.....	510	10	66	99	.....	147	198	.....	415	415
San Francisco, Cal.	St. Ignatius *	Turin	449	.....	.....	449	3	48	64	.....	23	311	.....	472	472
Cincinnati, O.	St. Xavier *	Missouri	427	.....	.....	427	.....	189	242	.....	76	20	.....	374	374
St. Louis, Mo.	St. Louis Univ. *	"	368	.....	.....	368	.....	76	111	55	91	35	.....	386	386
Fordham, N. Y.	St. John's	Md. N. Y.	356	279	5	80	3	85	102	82	60	24	243	60	303
Buffalo, N. Y.	Canisius	German	348	153	.....	195	1	51	73	63	135	25	150	185	335
Boston, Mass.	Boston *	Md. N. Y.	314	.....	.....	314	.....	96	82	115	21	.....	.....	315	315
Detroit, Mich.	Detroit *	Missouri	289	.....	.....	289	.....	56	92	62	79	.....	.....	262	262
Chicago, Ill.	St. Ignatius *	"	289	.....	.....	289	.....	46	88	92	33	30	.....	255	255
St. Mary's, Kan.	St. Mary's	"	276	253	.....	23	.....	71	106	.....	86	13	200	25	225
Milwaukee, Wis.	Marquette *	"	229	.....	.....	229	6	50	129	.....	38	6	.....	200	200
Santa Clara, Cal.	Santa Clara	Turin	186	150	4	32	.....	78	50	.....	30	28	130	70	200
Cleveland, O.	St. Ignatius *	German	156	.....	12	156	.....	22	67	.....	52	15	.....	125	125
Spring Hill, Ala.	Spring Hill	N. O. Miss.	150	150	.....	.....	8	46	32	.....	62	10	130	.....	130
Denver, Col.	Sacred Heart	Naples	130	100	2	28	.....	30	51	.....	40	9	120	30	150
Washington, D.C.	Gonzaga *	Md. N. Y.	100	.....	.....	100	.....	.....	21	.....	49	30	.....	79	70
San Jose, Cal.	St. Joseph's *	Turin	86	.....	.....	86	.....	6	8	10	62	.....	.....	95	95
Manitoba	St. Boniface	Miss. of Can.	78	24	5	49	3	18	24	.....	20	13	80	.....	80
		TOTAL	7086	1755	87	5244						TOTAL	1754	4750	6504

* Day Colleges. † 250 attend post-graduate lectures. ‡ School of Law, 221, School of Medicine, 117, School of Arts, 248, Total, 586. Number of students in Md. N. York Prov. Oct. 1890—1947; number in Oct. 1891—2180; Increase, 233.
Number of students in Colleges of U. States and Canada, Oct. 1890—6504; number in Oct. 1891—7086; Increase, 582.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1ª Jul. 1890 ad diem 1ª Jul. 1891

DOMICILIA	*Baptizati*	*Hæret. Convers.*	*Confess. partic.*	*Confess. gen.*	*Commun. extra T.*	*Commun. in T.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1am Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Festus SS. Cordis*	*Exerc. Spir. Sucerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. priv.*	*Mission. (quot hebd.)*	*Novenæ*	*Tric ua*	*Visit. Hospit.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Pueri in schol. paroch.*	*Puell. in schol. paroch.*	*Schol. Domin.*
BALTIMORE	111	64	74921	1448	5851	38050	54	6	52	468	200	328	154	273	4260	...	7	3	1	11	1	7	635	318	1014	4	905	.....	.....	520
BOHEMIA	16	1	2715	220	21	486	3	.....	5	94	12	.....	.....	108	135	...	.....	...	...	3	...	...	.....	.....	20	.....	.....	.....	.....	44
BOSTON COLLEGE ...	24	14	79069	3359	20000	80000	.....	.....	303	142	211	424	207	251	12600	...	10	13	...	.....	5	6	1026	.....	410	9	1750	.....	.....	1400
" St. Mary's	213	8	82817	2449	597	87000	71	2	221	191	179	162	105	239	9000	...	1	...	...	6	1	1	6	.....	1032	8	3085	550	590	1500
" Holy Trinity	260	10	23853	285	200	17975	50	1	48	979	48	.....	181	56	1050	...	1	...	...	.....	...	...	6	.....	357	6	4018	210	242	.....
" Islands	19	2	4800	20	4230	.....	.....	.....	93	70	90	80	.....	160	.....	...	.....	...	...	.....	...	...	190	50	.....	.....	.....	.....	.....	.....
CONEWAGO	96	9	23100	90	130	24300	16	.....	37	180	53	49	292	188	290	...	.....	...	...	2	3	1	.....	.....	150	4	700	128	160	350
FORDHAM	100	2	26208	582	9155	14450	18	.....	100	402	70	138	178	184	1000	4	6	1	2	.....	4	4	76	1	135	4	180	125	130	375
FREDERICK	83	5	14448	172	1382	7177	13	4	73	279	204	16	278	211	600	...	6	1	...	5	9	5	16	13	235	3	110	40	40	200
GEORGETOWN COLLEGE	88	10	25721	789	20326	3500	31	.....	47	112	115	220	139	227	.....	...	4	1	...	.....	...	2	1	.....	118	5	595	.....	.....	.....
" Holy Trinity	176	4	18000	60	260	7000	27	1	63	60	98	.....	.....	40	450	5	1	...	1	3	2	3	.....	.....	540	1	100	98	102	672
JERSEY CITY	270	17	42453	395	3557	65456	40	3	217	189	275	265	218	110	5000	...	5	6	...	4	...	...	1	.....	1260	7	388	420	425	900
LEONARDTOWN	340	38	17600	296	720	15000	41	1	125	219	121	651	120	208	261	...	.....	...	...	3	...	...	.....	5	175	6	465	.....	.....	160
MANRESA	.....	.....	3350	100	.....	900	.....	.....	.....	25	1	.....	13	27	.....	23	22	7	10	5	...	...	.....	.....	.....	.....	.....	.....	.....	.....
MISSIONARIES	70	177	93069	39360	10050	.....	.....	56	125	173	624	2414	1158	902	.....	2	7	...	...	198	...	2	40	.....	200	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	412	151	104998	2306	9763	143230	358	10	751	300	241	253	415	218	7000	8	13	2	...	3	2	9	157	13	1567	13	20535	522	476	300
" St. Lawrence's	85	17	60542	297	2318	62800	254	4	101	262	213	405	170	143	4000	6	7	...	...	.....	1	6	2	.....	96	8	1452	230	216	326
" Islands	897	81	35510	4361	8782	14573	5	27	1698	311	197	170	150	395	.....	...	1	...	...	1	1	2191	335	1007	1	.....	.....	.....	300
PHILADELPHIA, Gesù	210	13	79858	1820	10535	87550	58	3	239	301	108	.....	99	266	39000	...	8	2	...	.....	2	2	644	300	209	2	475	200	250	1007
" St. Joseph's	158	55	56000	1500	500	43300	45	4	120	300	360	620	400	200	7000	...	5	2	...	2	3	4	31	4	422	3	580	200	240	620
PROVIDENCE	215	3	31440	72	385	23800	58	1	144	58	163	148	130	47	3300	...	1	...	...	1	4	2	.....	.....	1093	4	874	195	422	180
ST. INIGO'S	115	.....	6000	.....	250	6200	26	.....	82	90	90	124	.....	142	.....	...	.....	...	...	.....	...	...	.....	.....	222	7	104	.....	.....	.....
ST. THOMAS'S	149	14	10106	70	575	7800	28	.....	87	195	150	.....	398	128	320	...	.....	...	...	.....	3	...	8	3	318	.....	60	.....	.....	180
TROY	259	22	56830	904	11502	55125	20	.....	259	85	247	473	302	50	6500	...	3	...	...	2	4	6	274	.....	211	5	2570	561	600	636
WASHINGTON	240	18	90000	10000	1035	42000	33	1	191	125	250	300	42	154	5000	...	4	...	...	.....	1	2	400	.....	1500	4	1200	150	400	900
WHITEMARSH	73	10	7780	96	13	5300	10	2	23	83	124	.....	19	69	191	...	.....	...	...	.....	2	2	.....	.....	168	2	178	.....	.....	330
WOODSTOCK	26	9	3869	410	2402	2340	4	2	24	4	18	5	17	75	180	...	13	...	...	.....	4	20	5	264	2	59	.....	.....	106
WORCESTER	39	1	15724	566	310	7760	5	1	34	58	164	35	66	204	270	...	3	...	...	1	3	2	19	3	27	2	110	.....	.....	.....
SUMMA	4744	755	1090781	72027	124849	863072	1268	129	5262	5754	4626	7280	5251	5275	107407	48	128	38	14	249	51	71	5743	1050	12750	110	40493	3629	4293	11006